







A  
Chronological History  
OF THE  
PEOPLE  
CALLED  
METHODISTS,

Of the Connexion of the  
LATE REV. JOHN WESLEY;  
FROM THEIR RISE, IN THE YEAR 1729, TO THEIR  
LAST CONFERENCE, IN 1812.



BY WILLIAM MYLES.

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ACCORDING TO THIS TIME IT SHALL BE SAID OF JACOB AND OF ISRAEL,  
WHAT HATH GOD WROUGHT! NUMBERS XXIII. 23.  
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Fourth Edition, considerably Enlarged.

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1813.





## P R E F A C E.

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THE materials from which I have chiefly compiled this History are, THE MINUTES OF THE CONFERENCES: for, as the Societies were formed by the labours of the Preachers, so they have been preserved as ONE BODY, united by ONE SPIRIT, chiefly, under God, by the rules which were made annually at those meetings. The origin, increase, and establishment of the Societies, must, therefore, be sought chiefly in these records.

I have, in this History, inserted all the Minutes: 1. Those which relate to doctrines. 2. The rules, according to which the Preachers are called to, and directed in the work. 3. Those which were made, at different times, for the regulation and well-ordering of the Societies. And, 4. Those which concern their connexion with other people; and especially with the National Church. I have noted these things in the order in which they occurred.

I have also taken notice of the increase of Methodism; and, in a few instances, mentioned some of those blessed men whom God has used as instruments, in this great revival of scriptural Christianity.

I have consulted Mr. Wesley's Journals; his Ecclesiastical History; his Life, written by Dr. Coke and Mr. Moore, and that by Dr. Whitehead; as also the Memoirs of the Preachers, published in the Methodist Magazine; Mr. Benson's Apology for the Methodists; the Methodist Memorial, published by Mr. Atmore; Mr. Jesse Lee's History of the American Methodists;\* and, indeed, every thing I could meet with, written either by the friends or enemies of the Methodists, in order to ascertain historical facts, and to find out those particulars which took place prior to the first Conference, as also

\* Mr. Lee is, at present, Chaplain to the American Congress. He has been chosen to fill that office three successive sessions.

to detail some circumstances which, at subsequent Conferences, were but barely mentioned.

My reasons for publishing this History are, 1. It appears to me to be absolutely necessary, in order, that if a stranger should inquire, What are the principles of the Methodists, as to their doctrine, morality, politics, œconomy? How are they governed? What is the nature of their religious government? How is the work supported? What are their designs? What methods do they take to accomplish their designs? What is their success? Who are their Preachers? What effect Mr. Wesley's death had upon the body at large, and the Preachers in particular? he may have a satisfactory answer to all these inquiries, from their most authentic records. 2. I wished to shew the Methodists, what great things the Lord hath done for them; how, from very small beginnings, they became a very numerous, useful, holy people, owing to the Lord's blessing on his Gospel preached among them.

The Methodists I divide into three generations: The first, those that joined the Society from the year 1739 to the year 1765; most of these are gone to their eternal reward; the few that remain are worthy of double honour, and I would wish to stir up their pure minds, by way of remembrance, by calling them to consider former times and persons, in order that their gratitude to, and confidence in the Lord, may be thereby increased. The second generation, are those that joined the Society from the year 1765 to 1790; from this body we at present derive most of our steady, active, useful members. To these I present this History, that they may know, without much labour, the rules by which we all act. The third generation, are those who have joined the Society since Mr. Wesley's death, in the year 1791; a numerous and a promising race of Christian men and women: I wished to shew these the origin and progress of Methodism. 3. That they may all see at what time these regulations took place, and those rules were made, which, under God, have been instrumental in preserving so numerous a body united together. 4. To shew, that though our doctrines have been the same from the first, and, as we think, purely scriptural; the same which the *primitive Christians* held for the *three first centuries*;

and also agreeable to the *Liturgy, Articles, and Homilies, of the Established Church*; yet, with regard to our discipline and œconomy, we have been in a regular state of improvement, from the first Conference, in 1744, to the last, in August, 1812.

It is plain, from the New Testament, that the doctrine of the Methodists is approved of God; for every good effect which followed the descent of the Holy Ghost on the day of Pentecost, and the preaching of the Apostles, has followed the preaching of the Methodist Preachers, excepting the miraculous fruits of the Spirit:—multitudes of living instances might easily be produced, of a thorough reformation having taken place in the hearts of those, who formerly were living in all manner of iniquity; but by means of the awakening and instructive preaching of the Methodists, have now become blessings to Society at large by their well-regulated lives. By the astonishing success of the Methodist doctrine and discipline, it is evident with what propriety it might have been observed to their numerous and powerful opposers, what Gamaliel said of the first Christians to the Jewish Senate, “Refrain from these men, and let them alone; for, *if this counsel or this work be of men, it will come to nought, but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God.*”

As in the primitive days, there was not one useless member in the mystical body of Christ; so it is the genius of Methodism, and what their whole discipline aims at, that every individual member of the Society, young and old, rich and poor, should take an active part, not only in getting good, but endeavouring to do all the good which belongs to each respective station and occupation in life. Hence, every Methodist is exhorted to use his influence with his relations and acquaintance, in order that they may be brought to know the truth as it is in Jesus; and to take care that he himself adorns his profession, by an exemplary life and conversation; to be content with every dispensation of Providence; to fulfil the various duties of life, whether of master or servant, parent or child; to be subject to the higher powers, to obey magistrates, and render honour to whom honour is due; to discharge with fidelity every relative duty in society; to become diligent

in business, as well as fervent in spirit; in short, following the doctrines of the New Testament, to be ready to every good work; being assured, that good Christians cannot fail of making good citizens; and while they act upon this principle, in a Christian temper, no doubt they will be approved of God, for he has always honoured those who were hearty in his cause.

I have carefully guarded against judging the motives, from which the different persons have acted who are introduced in this work; that I consider as God's prerogative. My work has been, to state what the persons have done, and to leave the public at large to judge, whether they think their motives were good or bad.

It has been, and still is, objected to Mr. Wesley, "that his power was too great, and that he held it too fast." In reply to this, let it be observed, 1. That as he was the first of the Methodists, it gave him a fatherly authority over the people and the Preachers. 2. That he was remarkable for attending to that advice of St. Paul, "ready to every good work:" for, if the poorest member in his Society began any practice, or proposed any measure, that was in his opinion likely to do good, he was sure to patronize and support it. 3. By the correspondence which he kept up with the Preachers and members of the Society, in every place where Methodism had got the least footing, together with his continual travelling, and visiting the principal Societies, he certainly knew the minds of the people better than any other person could possibly do; and it is evident, from the rules of discipline which were made for the support of the work while he lived, and the esteem in which he was held by the people, that whatever power he had, he exercised it solely for their spiritual and temporal advantage.

It must be acknowledged, (speaking after the manner of men,) that HE was the fountain of honour and power in the Societies, and, when he died, there was a vacuum that wanted filling up; and to ascertain who should supply his place, was, perhaps, the real cause of the uneasiness in his Societies, for the first four or five years after his death. Some of the Preachers thought his influence fell to the Conference; some

of the Trustees thought it fell to them, at least, in a good measure; Mr. Kilham and his friends thought it fell to the people at large. But, by means of the London law-suit, the pamphlets written by each of the parties, and distributed with great zeal among the people, and especially by the friendly meeting of the Trustees, and principal members of the Societies, with the Conference, at three or four of their annual meetings, the rights and privileges of the Preachers, Trustees, and members of the Societies, were explained and confirmed. The RULES OF PACIFICATION, made in the year 1795, and the rules made in 1797, confirm these remarks. It does not appear to me that any of the parties acted from malice or wickedness: their disputes arose from the state in which they were placed, by the death of their aged Pastor, and their ignorance respecting who should fill his place. At the same time, I am sorry to add, the disputes were not carried on by the contending brethren, with that meekness of wisdom which the Scriptures recommend. But I am happy to declare, that since these disputes have been settled, the Methodists pursue their way as formerly, endeavouring to keep the unity of the Spirit in the bond of peace, and in righteousness of life. And now the death of the most respectable of the Preachers, Trustees, and members of the Society, would produce no such convulsion in the body as Mr. Wesley's death did; at the same time, it is the prayer of the people at large, that God would spare useful lives, and crown the endeavours of his servants with great success.

The first Methodist Society, Mr. Wesley tells us he formed himself, in London, in the year 1739. From that year, to the last Conference, in 1812, is exactly seventy-three years. At the former of these periods, there were but ten persons united together; at the last, which was held in August, 1812, there were three hundred and ninety-two thousand seven hundred and fifty-eight members in the several Societies, including America. The general account of this people is the subject of this History.\*

\* Since the numbers were published, from the Minutes of the English Conference, at page 358, I have received the American Minutes of 1812: from which it appears they have increased, since the year 1811, ten thousand seven hundred and ninety.

It has given me pleasure, that a fourth edition of this work has been repeatedly called for. I have endeavoured to make it as satisfactory as I could. To the best of my knowledge, and means of information, I am clear respecting the accuracy of the things related, and the time when they took place. If there be a mistake in any of the dates, I shall be obliged to any friend who will point it out to me, as it is possible another edition of this work may be called for at a future day.

Owing to the blessing of the Lord, and the zeal of the Methodists, they have thus increased. I hope they will still continue to be zealous in attending to the great duty of private Prayer, the Ministry of the Word, Prayer and Class-meetings, Love-Feasts and Sacraments. Also, to reprove sin, in a Christian temper, wherever and by whomsoever they see it committed; to be particularly careful to recommend and spread the books belonging to the connexion, for, even in this advanced stage of the work of God among them, if they should grow slack and indifferent in these particulars, they would diminish faster than they may imagine. It is only by a constant attention to our first principles and practices, that we can expect to retain the grace already received, and be honoured of God as we have hitherto been, in spreading the savour of *the Redeemer's Name*, among our fellow-brethren of mankind.

May the Lord abundantly bless us, by redeeming us from all iniquity, and making us a peculiar people, zealous of good works! May we never forget the end of our calling; but labour night and day, that we may be found of God in peace, without spot, and blameless!

WILLIAM MYLES.

*London,*  
*February 15, 1813.*

# C O N T E N T S.

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## CHAPTER I.

	Page
The History, from the Year 1729, to the first Conference in 1744; giving an Account of their Rules - - - -	1—24

## CHAPTER II.

From the Conference in 1744, to the Conference held in Bristol in the Year 1748; giving an Account of the nature of Justification and Sanctification - - - -	24—65
--	-------

## CHAPTER III.

From the Conference in 1748, to that in London in 1763; giving an Account of the Persecution at Corke, and of the first Conference held in Ireland	65—89
--	-------

## CHAPTER IV.

From the Conference in 1763, to that in 1765; giving a Summary of the Rules of Discipline -	89—105
---	--------

## CHAPTER V.

From the Conference in 1765, to that in London in 1770; giving an Account of the first Stations of the Preachers; with the Minutes which brought on the Controversy with the Calvinists -	105—131
---	---------

## CHAPTER VI.

From the Conference in 1770, to that in Leeds in 1784; giving an Account of the Conference-Deed for settling the Preaching-Houses - -	131—157
---	---------



## CHAPTER VII.

	Page
From the Conference in 1784, to Mr. Wesley's Death in 1791; giving an Account of the Ordina- tion of Preachers for America, Scotland, and England - - - - -	157—187

## CHAPTER VIII.

From Mr. Wesley's Death in 1791, to the Conference in Manchester in 1791; giving his Character and last Will - - - - -	187—196
--	---------

## CHAPTER IX.

From the Conference in 1791, to that in Bristol in 1794; pointing out the Jealousies that at that Time troubled the Connexion - - - - -	196—225
---	---------

## CHAPTER X.

From the Conference in 1794, to that in Bristol in 1798; giving an Account of the Rules respecting Trustees, Plan of Pacification, the Expulsion of Mr. Kilham, and the Letter to the Societies in 1797 - - - - -	225—247
---	---------

## CHAPTER XI.

From the Conference in 1798, to that in London in 1800; giving an Account of the Rules respecting the Foreign Missions, the Itinerant Preachers' Annuity, and the Address to his Majesty - - - - -	247—277
---	---------

## CHAPTER XII.

From the Conference in 1801, to that in Sheffield in 1805; giving an Account of the Rules respecting Petitioning for Preachers, our Finances, the For- mation of the Committee for guarding our Pri- vileges - - - - -	277—306
--	---------

## CHAPTER XIII.

	Page
From the Conference in 1806, to that in London in 1810; giving the Decree made by the Master of the Rolls, and the Rise of Methodism in Sierra Leone	306—342

## CHAPTER XIV.

From the Conference in 1811, to that in Leeds in 1812; giving an Account of Persecutions, the Purchase of the Wesleyan Academy, the Act of Parliament made in Favour of Liberty of Conscience	342—414
---	---------

## CHAPTER XV.

The Deed of Trust for settling the Methodist Chapels, with Rules concerning them; and a List of the Chapels in the Methodist Connexion in the United Kingdom of Great Britain and Ireland, taken in the Year 1812	411—445
---	---------

## CHAPTER XVI.

A List of all the Itinerant Methodist Preachers, who have laboured in Connexion with the late Rev. John Wesley, and with the Methodist Conference	445—464
---	---------

## CHAPTER XVII.

An Account of Kingswood School, near Bristol, with the Names of all the Masters	464—474
---	---------

## CHAPTER XVIII.

The Conclusion; with a Summary of the Doctrines believed and taught by the Methodists; and a copious Index	474—486
--	---------



# CHRONOLOGICAL HISTORY,

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## CHAPTER I.

*From the year 1729, to the First Conference in 1744.*

OUR Redeemer has said, “*I will build my Church, and the gates of Hell shall not prevail against it.*” Since our Saviour spoke these words, the enemy, by various stratagems, has strove to defeat his designs. 1. The followers of God were called to endure open persecution; this was the case during the first three centuries, in which time there were ten general persecutions against the disciples of Christ. 2. This was followed by a long night of ignorance and superstition, owing to priestly domination in the dark ages of popery. 3. As soon as God raised up the Reformers in the sixteenth century, immediately persecution from the Papist, and infidelity from vain philosophers, assailed the church of the living God. But still the Lord made good his word. 4. This was followed in Germany, France, and England, by a season of indifference. Many in these places, especially of the great and noble, did not attend to the duties of christianity, nor consider its important doctrines and evidences as worth a thought. They were followed by great numbers of the middling and lower classes of society: so that as Bishop Butler, who published his *Analogy of Natural and Revealed Religion*, in the year 1736, observes, “It is come, I know not how, to be taken for granted, “by many persons, that christianity is not so much as a subject “of inquiry; but that it is now, at length, discovered to be “fictitious. And accordingly they treat it, as if, in the present age, this were an agreed point, among all people of

“discernment; and nothing remained, but to set it up as a “principal subject of mirth and ridicule, as it were by way of “reprisals, for its having so long interrupted the pleasures of “the world.” At this gloomy period, the Sovereign Head of the church interposed, and out of the establishment, he raised up a host of faithful men, for whose labours “the wilderness and the solitary places were glad, and the desert did rejoice and blossom like the rose.” In order to counteract this last great enemy to the Christian Faith, God began to prepare Mr. Wesley, and his companions in Oxford, to act as instruments in his hand of awaking out of their lethargy, dead professors, both in the Establishment and among Dissenters. The revival of religion which then began, with the blessed effects which have continued to follow it even to the present time, have caused Deists and Free-Thinkers to look into their opinions; and to compare them with sound reason and the word of God, by which means many of them have been brought to acknowledge the truth as it is in Jesus. The church of the living God has withstood its four great adversaries, Persecution, Ignorance, Infidelity, and Indifference, and will finally triumph over all opposition. This is the Lord’s doing, and it is marvellous in our eyes. To him be all the glory both now and ever. Amen.

THE REV. JOHN WESLEY, (the father, under God, of the Methodists,) second son of the Rev. Samuel Wesley, Rector of Epworth in Lincolnshire, was born June 17, old style, 1703.

In the year 1720, he entered a student in Christ-Church College, Oxford, and soon after took his degree of Bachelor of Arts.

Sept. 19, 1725, he was ordained a Deacon, by Dr. Potter, at that time Bishop of Oxford.

Shortly after, he preached his first sermon at South-Leigh, within two miles of Witney in Oxfordshire.

March 17, 1726, he was elected Fellow of Lincoln College, Oxford.

Nov. 7, 1726, he was chosen Greek Lecturer and Moderator of the public disputations in the Classics.

Feb. 14, 1727, he took his degree of Master of Arts.

Sept. 22, 1728, he was, by the same Bishop, ordained Priest.

Of the *name* of Methodist as applied to Mr. Wesley, and his followers, the following account is given. Mr. John Wesley, and by his advice and example, his brother Charles, had, when at Oxford, become deeply serious. They received the Sacrament weekly, and prevailed on two or three young men to do the same. These gentlemen occasionally met together, for the purpose of assisting and encouraging each other, in their studies and religious duties; they also regulated their employments by certain rules. This regularity procured them the distinguished epithet of *Methodists*. This title was given in the first instance to Mr. Charles Wesley, by a Fellow of Merton College, in allusion to an ancient College of Physicians at Rome, who began to flourish about the time of Nero, and continued several ages; they were remarkable for putting their patients under regimen, and were therefore termed *Methodists*. This is the most accurate account; for when Mr. Wesley speaks of this appellation, he mentions it only in very general terms, without attempting to state at what period of the Society it was first given. “The exact regularity of their lives, as well as studies, (says he) occasioned a young gentleman of Christ-Church to say, ‘There is a new set of Methodists sprung up.’” “The name, (he observes) was new and quaint, so it took immediately, and the Methodists were known all over the University.” Mr. Charles Wesley says, in his Journal, “My first year at College I lost in diversions; the next I set myself to study. Diligence led me into serious thinking: I went to the weekly Sacrament, and persuaded two or three young students to accompany me, and observe the *method of study*, prescribed by the University. This gained *me* the harmless name of *Methodist*.” Does it not appear from these words of his, that the term Methodist, really originated in their rigid adherence to this method of study. It was easy and natural, to give the termination *ist* to *method*, and so to denominate the observers of method, *Methodists*. Meantime, the natural association of ideas would bring to remembrance, at least in those readers of Roman History whose

memories were tenacious and quick, that description of Physicians who were called Methodists. But it is probable this was but the secondary idea. It appears from the above account, the young gentleman of Christ's Church, took the name from the Fellow of Merton College. And Mr. Wesley, in his Journal, noticed what *he* said, at a time when the name was pretty general. One thing is certain, the name was first given at Oxford, in the year 1729.

Thus the Society began and continued, till Mr. John Wesley went to Epworth to assist his father as his curate. In his absence, June 16, 1729, Mr. Charles Wesley, and one or two more again began to meet to assist each other. In Nov. 1729, when Mr. John Wesley returned from Epworth, the whole management of the Society devolved upon him, as he had before incited them to religion. It consisted of the following persons: Mr. John Wesley, Fellow of Lincoln College; Mr. Charles Wesley, Student of Christ's Church; Mr. Richard Morgan, Commoner of Christ's Church; and Mr. Kirkman, of Merton College. The next year, two or three of Mr. John Wesley's pupils desired the liberty of meeting with them; and afterwards one of Mr. Charles Wesley's pupils. In 1732, Mr. Benjamin Ingham, of Queen's College, and Mr. Broughton, of Exeter, were added to their number. In April, in the same year, Mr. Clayton, of Brazen-Nose College, with two or three of his pupils, were added. It was by his advice that they began to observe the fasts of the ancient church, every Wednesday and Friday. About the same time, Mr. James Hervey, pupil to Mr. John Wesley; and in the year 1735, Mr. George Whitefield, of Pembroke College, joined them. At that time they were fourteen or fifteen in number, all Collegians, of one heart and mind, and must be considered as the first Methodists. They formed rules for the regulation of their *time*, their *studies*, *reading the Scriptures*, and *self-examination*. They also visited the *sick*, and the *prisoners*; and received the Lord's-Supper *every week*. Our Lord's Parables of the leaven hid in three measures of meal, and of the grain of mustard-seed, Matt. xiii. 31—34, are herein strikingly illustrated, for from these very small beginnings, what a great increase has been given!

The following is a specimen of the manner in which they read the Scriptures. It is taken out of a manuscript book, in Mr. Wesley's own hand writing. The manuscript remained in the possession of Mr. Delamotte, Mr. Wesley's companion in his Mission to America. It is now in the possession of my friend, Mr. Josiah Hill, from whom I received it. It contains, 1. The *Lectio Grammatica*. 2. *Analytica*. 3. *Exegetica*, of each chapter in the four Gospels, except the two first of St. Matthew, and the last eight of St. John.

THE TENTH CHAPTER OF ST. MATTHEW.

*Lectio Grammatica.*

4. Ὁ Ἰσκαριωτης, The Iscariote, i. e. Of Kerioth.
9. Μὴ κτηνησθε, Have not, Possess not.
11. Ἀξιῶ Disposed, to embrace the Gospel.
18. Εἰς μαρτυριον αυτοις. For a testimony to them.
22. Ουτος. He shall be saved.
23. Τελεσητε τας. For make what haste you will εως αν εκθη,  
To destroy Jerusalem.
25. Ποσω μαλλον. This cannot refer to the quantity of contempt and persecution, but merely to the certainty of its coming.
32. Ομολογησω εναυτω. Heb.
35. Αιχασαι. To separate.

*Analytica.*

Our Lord's directions to his twelve Disciples, now commissioned by him to preach, are contained in this chapter; which consists of four general parts.

I. Instructions whom to preach to: in ver. 1st, to the 7th.

II. Of the matter and manner of their preaching, in the 7th, to the 16th.

III. A prediction of the usage they were to expect, and rules for their behaviour under it, in the 16th, to the 24th.

IV. A recommendation of patience upon several considerations, as, 1. Their Master having received the same treatment, in the 24th, to the 26th. 2. The future vindication of their innocence; being likewise a strong encouragement to preach boldly, in the 26th, to the 28th. 3. The impotence



of their enemies, in the 28th. 4. The particular Providence of God over them, in the 29th, to the 32d. 5. The future owning or denial of them by Christ, according as they own or deny Him before men, in the 32d, to the 34th. 6. The absolute necessity that discórd and opposition from nearest relations should follow their preaching, in the 34th, to the 40th. 7. The great reward of those who received or assisted them.

*Exegetica.*

9. Take not any thing with you but what is absolutely necessary. 1. Lest it should retard you. 2. Because my Providence and your ministry will be your sufficient support.
13. If it be not worthy don't think your labour lost, for the blessing you wish them will return upon yourselves.
14. Shake off the dust, q. d. I've done my part, utterly disdain any farther converse with them.
17. Yet beware of men; for think not either your prudence or innocence will secure you from suffering.
26. Fear them not; let them slander you as they please: your innocence will appear hereafter, and therefore preach with all boldness.
- 28, 29. And as he is thus able to punish your apostacy, so will he be careful to defend you in your obedience.
31. Fear not therefore, if he has such care over the most inconsiderable creatures, how much more of you, if you confess him before men, not only in this life, but in the other likewise.
33. To which you will be strongly tempted; for think not that the immediate effect of my coming will be general peace, but division and discord.
37. Therefore he that loveth, &c.
39. He therefore, that loveth his life by complying; He that saveth his life by denying me—He shall lose it eternally. He that loses his life by confessing me, shall find it eternally.
40. And as you shall be thus rewarded, so in their proportion shall they who receive you.
41. He that receives a Christian minister as such, shall par-

take of his reward, and he that receives an ordinary Christian.—Nay, he that shews the smallest kindness to the weakest Christian,” &c.

Mr. Wesley gives the following account of the rise of Methodism. “In 1729, my brother and I, reading the Bible, saw inward and outward holiness therein: followed after it, and incited others so to do. In 1737, we saw this holiness comes by faith, and that men are justified before they are sanctified. But still holiness was our point, *inward and outward holiness.*”

In the beginning of the year 1735, he, for the first time, preached extempore, in All-hallow’s church, Lombard-street, London. He went with a view of hearing Dr. Heylin, but he not coming, the churchwardens requested Mr. Wesley to preach. He complied, though he had no notes. This is now universally practised by all the Methodist Preachers, and also by many of the ministers of the Established Church, especially those who are considered as *Gospel Ministers*: but at that time, and for several years after, it was looked upon as a very uncommon and wonderful thing in these kingdoms.

Oct. 14, 1735, Mr. Wesley set out as a Missionary, for Georgia, in America. During the passage he preached extemporary several times on the deck in the open air, to the ship’s company, both sailors and passengers: and the word was attended with a blessing. Several years afterwards, the Rev. Rowland Hill, in his zeal for Calvinism, and against Mr. Wesley, said, that Mr. Whitefield was the first Methodist, because he was the first that preached in the open air in England; Mr. Wesley answered him by stating the above fact. On his passage, and in America, he became acquainted with the Moravians, by whose instrumentality he saw the way of the Lord more perfectly, viz. “That Holiness comes by Faith.”

In April 1736, at his house in Savannah, he met between twenty and thirty persons, whom he instructed personally and weekly in the things belonging to their peace. This he used to consider, as the *second* rise of Methodism.

Not finding any open door for the prosecution of the grand design, which induced him to visit America, namely, the conversion of the Indians, he and his companions, Mr. Ingham

and Mr. Delamotte, considered in what manner they might be most useful to the little flock at Savannah. And they agreed, 1. To advise the more serious among them to form themselves into a sort of little society, and meet once or twice a week, in order to improve, instruct, and exhort one another. 2. To select out of these, a smaller number, for a more intimate union with each other, which might be forwarded by him and his friends, conversing singly with each, and altogether at his house. And this accordingly they determined to do every Sunday in the afternoon. Here we see the first rudiments of Classes and Bands, which have had no small influence in promoting the success of the Methodists, beyond any other denomination of Christians, not immediately favoured by the civil power.

In the beginning of August 1737, he joined with the Germans in one of their Love-feasts. 'This I believe was the first time he ever saw a Love-feast. He speaks thus of it: "It was begun and ended with thanksgiving and prayer, and celebrated in so decent and solemn a manner, as a Christian of the apostolic age would have allowed to be worthy of Christ." He afterwards introduced Love-feasts into the economy of Methodism. At first they were for the *Bands* only, *i.e.* small companies of true believers. Afterwards the whole Society were permitted to partake with them. They are conducted in the following manner. The meeting begins with singing and prayer, after which, the stewards distribute cake and water. A collection is then made for the poor; afterwards liberty is given to all present to relate their religious experience, which is generally made a blessing to all. The meeting continues nearly two hours, and is concluded with prayer.

The Sandimonians in America hold, what they call Love-feasts. It is a common meal made at the Church's expense; and every member of the same partakes of it. It is begun and ended with praising God. The Moravians in their Love-feasts distribute tea and coffee, and their ministers employ the time allotted for the meeting, in reading the accounts of the success of their Missionaries. These, and the Methodists, are at present the only classes of Christians who hold Love-feasts. The Methodist Love-feasts may very properly be considered

as a religious entertainment, well calculated to bring glory to God, to confirm the faith of believers, to quicken careless professors, to help the poor of the Society; and to encourage all present to seek the Lord. Consult 1 Cor. xi. 20. Jude, 12th ver. Psalm lxvi. 16.

Feb. 1, 1738, Mr. Wesley returned to England. On March the 27th following, he visited the castle. *i. e.* the prison at Oxford, and prayed extempore with a man condemned to die. After prayer the man rose up and said, "I am now ready to die." Before this time Mr. Wesley had always used a *form* of prayer.

May 1, 1738, he, and some Moravian brethren, formed themselves into a religious society which met at Fetter-lane, in London. This he calls, in his Ecclesiastical History, vol. iv, page 175, the *third* period of Methodism.

The rules which were agreed on were, 1. That they would meet together once a week, to confess their faults one to another, and to pray one for another that they might be healed. 2. That the persons so meeting should be divided into several Bands, or little companies, none of them consisting of fewer than five, or more than ten persons. 3. That every one in order should speak as freely, plainly, and concisely as he could, the real state of his heart, with his several temptations and deliverances, since the last time of meeting. 4. That all the bands should have a Conference at eight, every Wednesday evening, begun and ended with singing and prayer. 5. That any who desired to be admitted into this society should be asked, What are your reasons for desiring this? Will you be entirely open, using no kind of reserve? Have you any objection to any of our orders? (which were then read.) 6. That when any member was proposed, every one present should speak clearly and freely whatever objection he had to him. 7. That those against whom no reasonable objection appeared, should be, in order for their trial, formed into one, or more distinct bands, and some person agreed on to assist them. 8. That after two months trial, if no objection then appeared, they should be admitted into the Society. 9. That every fourth Saturday should be observed, as a day of general Intercession. 10. That, on the Sunday seven-night

following, should be a general Love-feast, from seven till ten in the evening. 11. That no particular member should be allowed to act in any thing, contrary to any order of the Society; and that if any persons after being thrice admonished, did not conform thereto, they should not be any longer esteemed as members.

June 13, 1738, he set out for Hernhuth in Germany, in order to visit the Moravian brethren in that place, and returned Sept. 16, in the same year. During this journey he conversed freely with them. Some parts of their doctrine and discipline he approved, as Justification by Faith; and the putting the people into bands, according to their different degrees of attainment in the divine life. Other parts he disapproved, which after some time, he signified to Count Zinzendorf, in a long letter, which may be seen in Vol. I. of his Journals.

In this year, he, for the first time, received assistance in the ministerial office, from a Lay-preacher. An account of him, as published by Mr. Wesley, is curious.—“Joseph Humphrys, the first Lay-preacher that assisted me in England in 1738. He was perfected in love, and so continued for at least twelve months. Afterwards he turned Calvinist, joined Mr. Whitefield, and published an invective against me and my brother in the newspaper. In a while he renounced Mr. Whitefield, and was ordained a Presbyterian minister. At last he received Episcopal ordination. He then scoffed at inward religion, and when reminded of his own experience, replied, ‘That was one of the foolish things I wrote in the time of my madness.’”

Dec. 25, 1738. While he was connected with the Society at Fetter-lane, the rules of the Band Societies were drawn up, with the following title: “Orders of a Religious Society, met together, in obedience to that command of God by St. James, chap. v. 16, “Confess your faults one to another, and pray one for another that ye may be healed.” By the *Bands* were meant little companies, not less than five nor more than ten, who met together for the above purpose: married men by themselves, married women by themselves; single men by themselves, and single women by themselves.

When he withdrew from the Moravian Society, he kept up the distinction of *bands* in his Societies. The following are the rules.

“ Questions to be proposed to those who desire to be admitted into the Bands.

“ 1. Do you enjoy the knowledge of Salvation by the remission of sins? And have you the peace of God in your conscience? 2. Have you the love of God shed abroad in your heart? 3. Have you the Spirit of God bearing witness with your spirit, that you are a child of God? 4. Has no sin, inward or outward, dominion over you? 5. Do you desire to be told of all your faults, and that plainly? 6. Do you desire that each of us should tell you whatever we think, or fear, or hear, concerning you? 7. Do you desire, that in doing this, we should come as closely as possible; that we should search your heart to the bottom? 8. Do you desire, that each of us should tell you from time to time, whatsoever is in his mind concerning you? 9. Is it your desire and design, to be on this and all other occasions, entirely open, so as to speak every thing that is in your heart, without exception, without disguise, and without reserve?

“ Our design is,

“ 1. To meet once a week at the least. 2. To come punctually at the hour appointed, without some extraordinary reason. 3. To begin exactly at the hour, with singing or prayer. 4. To speak each of us in order, freely and plainly, the true state of our souls, with the faults we have committed in thought, word, or deed, and the temptations we have been exercised with, since our last meeting. 5. To end each meeting with prayer, suited to the state of each present. 6. To desire some person among us to speak his own experience first; and then to ask the rest in order, as many, and as searching questions as may be, concerning their state, sins, and temptations. Such as, 1. Have you been guilty of any known sin since our last meeting? 2. What temptations have you met with? 3. How were you delivered? 4. What have you thought, said, or done, of which you doubt whether it be a sin or not?”

April 2, 1739. Mr. Wesley being denied the use of the churches in Bristol, preached for the first time in England, in the open air, on an eminence in the suburbs of that city. His text was Isa. lxi. 1—3. He observes, "Is it possible any one should be ignorant, that it is fulfilled in every true Minister of Christ?" The last place he preached at in the open air, was at Winchelsea, in the Autumn of the year 1790.

In the same year, (1739,) he was denied the use of the churches in London also, because he preached salvation (that is pardon and holiness) by *faith*, although thousands crowded to hear him. So he stood up in Moorfields, and other public places, to preach the gospel to the poor. This may be considered as the beginning of his *Itinerancy*.

The first Methodist Preaching-House, was built this year in Bristol. Concerning it, Mr. Wesley says, "On Saturday the 12th of May, 1739, the first stone was laid with the voice of praise and thanksgiving." He settled it on eleven Feoffees, but being convinced by a letter from Mr. Whitefield that as these men had the power of appointing the Preachers, they could turn even him out, if what he said or did, should not be pleasing to them; he immediately called them all together, cancelled the writings, and took the whole management respecting the building into his own hands, believing as he had said, "that the earth was the Lord's, and the fulness thereof," and in his name he set out, nothing doubting. After some time, and mature deliberation, he got the form of a trust-deed drawn up by three eminent Counsel, for the settlement of all the Preaching-Houses; which, with some little additions, continues still to be universally used amongst us.

We see that from the beginning he thought the only possible way for the work of God to continue as it had begun, was by his having the appointment of the Preachers in all the chapels under his care.

In June, 1739, the first attempt was made towards erecting a school at Kingswood. Mr. Wesley's account of it, is, "In June the foundation was laid. The ground made choice of was, in the middle of the wood, between the London and the Bath roads, about three measured miles from Bristol. Here

a large room was begun for the school, having four small rooms at either end, for the school-masters, (and perhaps, if it should please God, some poor children,) to lodge in." At the end of the chapel there is now a school where the colliers children are taught. In 1741, the school was erected. It was then Mr. Wesley's design to have a religious school for the benefit of the Methodist children in general, and for many years several sent their children to be educated there. In 1748, it was enlarged, and opened in a solemn manner.

Oct. 15, 1739. Upon a pressing invitation, he set out for Wales. The churches there also were shut against him, so he preached to a willing people in private houses, and in the open air. This was the beginning of Methodism in Wales. It did not increase in this country, as it did in some parts of England, until the year 1800, when a mission was appointed for North and South Wales: since then it has greatly increased, and in a variety of respects it has been a blessing to the whole Principality; many of the Welch love the Gospel.

If the first Preaching-House was *built* in Bristol, the first which was *opened* was in London. On Sunday, Nov. 11, 1739, he preached in a house in Moorfields, which was called the *Foundry*, it having been formerly the King's Foundry for cannon.

This led Mr. Wesley to make the first steward that was in his Society. His account of it is as follows. "In a few days, some of them said, 'Sir, we will not sit under you for nothing. We will subscribe quarterly.' I said, 'I will have nothing, for I want nothing. My fellowship supplies me with all, and more than I want.' One replied, 'Nay, but you want one hundred and fifteen pounds to pay for the lease of the Foundry. And, likewise, a large sum of money will be wanted to put it in repair.' On this consideration I suffered them to subscribe. And when the society met, I asked, 'Who will take the trouble of receiving this money, and paying it where it is needful?' One said, 'I will do it, and keep the account for you.' So here was the first steward: afterwards I desired one or two more to help me as stewards, and in process of time a greater number."

Since then there have been stewards appointed for other



purposes in the Methodist Economy; their duties also have been particularly defined; they form a very necessary and useful part in the connexion; and perhaps in their office resemble what the Dissenters call deacons in their churches.

In this year, the first Hymn Book was published, under the following title, "Hymns and Sacred Poems, by Messrs. John and Charles Wesley." The second was in the year 1742. Since that time there have been Hymns published for all the Festivals—Fasts—Watch-nights—and Intercessions. Also for Families—The Sacrament—Preparation for Death—and for Funerals—For Children—and Public Worship.

In the year 1780, Mr. Wesley compiled a large Hymn Book out of all these, which is now universally used. It is a complete and regular body of divinity; and the Poetry is exquisitely beautiful.

The rise of the Societies is thus related by Mr. Wesley. "In the latter end of the year 1739, eight or ten persons came to me in London, who appeared to be deeply convinced of sin, and earnestly groaning for redemption. They desired, as did two or three more the next day, that I would spend some time with them in prayer, and advise them how to flee from the wrath to come, which they saw continually hanging over their heads. That they might have more time for this great work, I appointed a day when they might all come together, which from thenceforward they did every week, viz. on Thursday in the evening. To these, and as many more as desired to join with them, (for their number increased daily) I gave that advice which I judged most useful for them, and we always concluded the meeting with prayer suited to their several necessities." This was the rise of the Methodist Society, first in London, then in other places. Such a Society is no other than, "A company of persons, having the form and seeking the power of godliness: united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their Salvation." It appears from this account that he did not consider this as a division from the Established Church, but simply as a Religious Society. It was not till May 1, 1743, that he and his brother Charles drew up Rules

for the United Societies. This period must be considered as the *fourth* in Methodism. The first at Oxford in 1729. The second in America in 1736. The third in London in 1738. And now this in 1739. The Society then formed was properly the first, or Mother Society.

The exact month does not appear when the first Lay-Preachers assisted Mr. Wesley, as Itinerants. His account is in the large minutes, after mentioning the time when he formed the first Society, viz. the latter end of the year 1739. "After a time a young man named *Thomas Maxfield*, came and desired to help me as a son in the Gospel. Soon after came a second, *Thomas Richards*, then a third, *Thomas Westall*. These severally desired to serve me as sons, and to labour when and where I should direct." It is probable this was in the beginning of the year 1740.

Since that time there have been some hundreds, nay thousands, if we include Local Preachers, who have been employed in this great work. "The Lord gave the word, and great was the company of the Preachers," *Psa. lxxviii. 11.*

In July 23, 1740, he finally separated from the Moravians, and met his own little Society at the Foundry. He had not the whole management of that Moravian Society which met in Fetter-lane, and can only be considered in the light of an active member. Peter Boehler, and a Mr. Molther, who occasioned the dispute on account of which he separated from them, were the ruling members. They differed about the nature of faith, and the way to attain it. Mr. *Molther* taught, 1. That there were no *degrees* in faith. 2. That the way to attain it was to be *still*, that is not to attend the ordinances of God. Whereas Mr. Wesley asserted that there were degrees in faith, and that the way to attain it was, by constantly attending on all the ordinances of God. The 8th of August, in this year, he addressed his open and candid letter to the Moravian Church. It is in the first volume of his Journals, and is well worthy of perusal.

This was the first separation that took place in the Methodist Society, or rather, it was the separation of the Methodists from the Moravians. He speaks of it thus: "About twenty-five of our brethren God hath given us already, all

of whom think and speak the same thing; seven or eight and forty likewise of the fifty women that were in the Band, desire to cast in their lot with us.”

In the latter end of the year 1740, on account of a dispute which had then arisen, Mr. Wesley printed a sermon against the Calvinistic notion of Predestination, and sent a copy of it to Commissary *Gordon* at Charlestown, where Mr. Whitefield then was. Mr. Whitefield having a little before embraced that doctrine, wrote a reply, and published it in America. When he came to England in 1741, he republished this reply in London; at the same time he wrote a letter to Mr. Charles Wesley on the subject of the controversy. Mr. Charles Wesley had published some Hymns on Universal Redemption. The points in dispute were, 1. Unconditional election. 2. Irresistible grace. 3. Final perseverance. As the parties remained firm in their several opinions, a separation took place between them, so far as to have different places of worship, and to form different Societies; and some warm expressions dropped from them towards each other. This was the second division in the Society, and gave rise to two Societies of Methodists, the one called Calvinists, the other Arminians: and they still differ upon the points on which their leaders differed at the first. Mr. Wesley greatly regretted this separation from Mr. Whitefield, and strove to prevent it; but though he did not succeed, their mutual affection returned. They agreed to differ, and frequently preached in each other's chapels.

Dec. 31, 1741. On this day, Sir *John Ganson* called upon Mr. Wesley in London, and informed him, “Sir, you have no need to suffer these riotous mobs to molest you, as they have done long. I, and all the other Middlesex magistrates, have orders from above, to do you justice, whenever you apply to us.” Two or three weeks after, they did apply. Justice was done, though not with rigour. And from that time they had peace in London. This shewed an excellent spirit in the Government.

There is good authority to say, that his late Majesty George the Second, on representation made to him of the persecution suffered by the Societies at this time, declared, that, “No

man in his dominions should be persecuted on the account of religion, while he sat on the throne." A declaration that reflected much honour on the King.

In 1742, the Societies having greatly increased, were divided into *Classes*, each class consisting of twelve persons or more, who were committed to the care of one person stiled the Leader. Mr. Wesley thus records the occasion of this.—

Feb. 15, 1742. He observes, "many were met together at Bristol to consult concerning a proper method of paying the public debt contracted by building, and it was agreed, 1. That every member of the Society that was able should contribute one penny a week. 2. That the whole Society should be divided into little companies or classes, about twelve in each class. 3. That one person in each should receive the contribution of the rest, and bring it in to the Stewards weekly. Thus began, says he, that excellent institution, merely upon a temporal account, from which we reaped so many spiritual blessings, that we soon fixed the same rule in all our Societies."

It was upon this occasion that we first find mention made of a Class-Leader. The nature of his office was afterwards more fully explained and described by Mr. Wesley. A Class-Leader is a very necessary and useful member in a Methodist Society. On this account in all the large Societies, there are some pious and sensible women who fill that office, with credit to themselves, advantage to others, and thereby bring glory to God. There are no men in the classes which women lead, but men and women are in the men's classes.

About this time (1742,) Mr. Wesley instituted the *Select Society*, or *Band*. The persons to be admitted into this Band, were, 1. Persons who were earnestly athirst for the full image of God. 2. Those who continually walked in the light of God, having fellowship with the Father, and with his Son Jesus Christ. He says, "I saw it might be useful to give some advice to all those, who thus continue in the light of God's countenance, which the rest of their brethren did not want, and probably could not receive. So I desired a small number of such as appeared to be in this state, to spend

an hour with me every Monday morning. My design was, not only to direct them how to press after perfection; to exercise their every grace, and improve every talent they had received, and to incite them to love one another more, and to watch more carefully over each other; but also to have a select company, to whom I might unbosom myself on all occasions, without reserve; and whom I could propose to all their brethren as a pattern of love, of holiness, and of all good works.

“ They had no need of being incumbered with many rules, having the best rule of all in their hearts. No peculiar directions were therefore given to them; excepting only these three, 1. Let nothing spoken in this Society, be spoken again. (Hereby we had the more full confidence in each other.) 2. Every member agrees to submit to his Minister in all indifferent things. 3. Every member will bring once a week, all he can spare toward a common stock.

“ Every one here has an equal liberty of speaking, there being none greater or less than another. I could say freely to these, when they were met together, ‘ Ye may all prophesy one by one’ (taking that word in its lowest sense) ‘ that all may learn, and all may be comforted.’ And I often found the advantage of such a free conversation, and that ‘ in the multitude of counsellors, there is safety.’ And whoever was inclined so to do, I likewise encouraged, to pour out his soul to God. And here especially we have found, that the effectual fervent prayer of a righteous man availeth much.”

The utility of these meetings appears from the following considerations. St. John divides the followers of God into three classes, 1 John ii. 12. St. Paul exhorts ministers to give every one his portion of meat in due season. And there were some things which our Lord did not make known to his disciples till after his Ascension, when they were prepared for them by the descent of the Holy Ghost. These meetings give the preachers an opportunity of speaking of the deep things of God, and of exhorting the members to press after the full image of God. They also form a bulwark to the doctrine of Christian perfection. It is a pity that so few of

the people embrace this privilege, and that every Preacher does not warmly espouse such profitable meetings.

April 9, 1742. The first watch-night was held in London. The service at these times begins at half past eight o'clock, and continues till midnight. The custom was begun at Kingswood by the colliers there, who, before their conversion, used to spend every Saturday night at the ale-house. After they were taught better, they spent that night in prayer. Mr. Wesley hearing of it, ordered it first to be once a month, at the full of the moon, then once a quarter, and recommended it to all his Societies.

His account of it is, "I was informed, that several persons in *Kingswood*, frequently met together, at the school, and (when they could spare the time) spent the greater part of the night, in prayer and praise and thanksgiving. Some advised me to put an end to this: but upon weighing the thing thoroughly, and comparing it with the practice of the ancient Christians, I could see no cause to forbid it. Rather, I believed, it might be made of more general use. So I sent them word, 'I designed to watch with them, on the Friday nearest the full of the moon, that we might have light thither and back again.' I gave public notice of this, the Sunday before, and withal, that I intended to preach, desiring they, and they only, would meet me there, who could do it without prejudice to their business or families. On Friday abundance of people came. I began preaching between eight and nine, and we continued till a little beyond the noon of night, singing, praying, and praising God."

In this year commenced also in London, the visitation of the Classes, once a quarter, by the Preachers, which gives them an opportunity of conversing four times every year with the people, concerning the state of their souls; as also of ascertaining who continue to be real members, by giving to each Person a Ticket, with a text of Scripture on it, as a mark of their approbation. This is now universally practised, and the Ticket is the same in every place. On the *Band* Tickets the letter B is marked. The increase of the Societies, together with the probable supposition that improper

persons would endeavour to come among them, led to this prudential measure. The following is the form of the tickets.

March 1742.	March 1742.

May 26, 1742. Mr. Wesley visited Birstall, in the West-Riding of the county of York, where he met with a Lay-Precacher, Mr. John Nelson, who was instrumental in turning many of his neighbours from darkness to light. After some time, Mr. Nelson, who heartily joined Mr. Wesley in his work, published a journal of his travels and Christian experience, which has been rendered a blessing to thousands; and is still in circulation among the Methodists. From that time Methodism has taken a deep root in the county of York.

In the year 1743, May 1, the rules of the Society were first published under the following title, "The Nature, Design, and General Rules of the United Societies in London, Bristol, and Newcastle-upon-Tyne, &c." After reciting the rise of the Societies, as related in the 14th and 17th pages, he thus proceeds.

"It is the business of a Leader,

"1. To see each person in his Class once a week at the least: in order to inquire how their souls prosper. To advise, reprove, comfort, or exhort, as occasion may require; to receive what they are willing to give for the support of the Gospel.

"2. To meet the Minister and the Stewards of the Society every week, in order to inform the Minister of any that are sick, or of any that are disorderly and will not be reprov'd; to pay the Stewards what they have received of their several Classes in the week preceding.

"There is one only condition ~~previously~~ required of those

who desire admission into these Societies, *a desire to flee from the wrath to come; to be saved from their sins*: but, wherever this is really fixed in the soul, it will be shewn by its fruits. It is therefore expected of all who continue therein, that they should continue to evidence their desire of salvation,

“ First, By doing no harm, by avoiding evil in every kind; especially that which is most generally practised. Such as, the taking the name of God in vain. The profaning the day of the Lord, either by doing ordinary work thereon, or buying and selling. Drunkenness, buying or selling spirituous liquors; or drinking them, unless in cases of extreme necessity. Fighting, quarrelling, brawling; brother going to law with brother; returning evil for evil, or railing for railing. The using many words in buying or selling. The buying or selling uncustomed goods. The giving or taking things on usury: *i. e.* unlawful interest. Uncharitable or unprofitable conversation; particularly, speaking evil of Magistrates, or of Ministers. Doing to others as we would not they should do unto us. Doing what we know is not for the glory of God: as, the putting on of gold or costly apparel. The taking such diversions as cannot be used in the name of the Lord Jesus. The singing those songs, or reading those books, which do not tend to the knowledge or love of God. Softness and needless self-indulgence. Laying up treasure upon earth. Borrowing without a probability of paying: or taking up goods without a probability of paying for them.

“ It is expected of all who continue in these Societies, that they should continue to evidence their desire of Salvation,

“ Secondly, By doing good, by being in every kind merciful after their power, as they have opportunity of doing good of every possible sort, and as far as is possible to all men. To their bodies, of the ability which God giveth, by giving food to the hungry, by clothing the naked, by visiting or helping them that are sick or in prison. To their souls, by instructing, reproofing, or exhorting all we have any intercourse with: trampling under foot that enthusiastic doctrine of devils, that we are not to do good, unless our hearts be free to it. By doing good especially to them that are of the household of faith, or groaning so to be: employ-



ing them preferably to others, buying one of another, helping each other in business: and so much the more, because the world will love its own, and them only.

“ By all possible diligence and frugality, that the Gospel be not blamed. By running with patience the race that is set before them, denying themselves and taking up their cross daily; submitting to bear the reproach of Christ; to be as the filth and off-scouring of the world: and looking that men should say all manner of evil of them falsely for the Lord’s sake.

“ It is expected of all who desire to continue in these Societies, that they should continue to evidence their desire of Salvation,

“ Thirdly, By attending on all the ordinances of God: such are, The public worship of God: The ministry of the word, either read or expounded. The supper of the Lord; family and private prayer; searching the scriptures; and fasting or abstinence.

“ These are the general rules of our Societies: all which we are taught of God to observe, even in his written word, the only rule, and the sufficient rule both of our faith and practice. And all these we know his Spirit writes on every truly awakened heart. If there be any among us who observe them not, who habitually break any of them, let it be made known unto them who watch over that soul, as they that must give an account. We will admonish him of the error of his ways; we will bear with him for a season. But then if he repent not, he hath no more place among us. We have delivered our own souls.

JOHN WESLEY.

CHARLES WESLEY.”

To the business of a Leader mentioned in these rules, Mr. Wesley at the Conference, in the year 1763, added the following. Q. How may the Leaders of Classes be made more useful? A. 1. Let each be examined, concerning his method of meeting a class. 2. Let us recommend to all, the following directions: 1. Let each Leader carefully inquire, how every soul in his class prospers; not only how each person ob-

serves the outward rules, but how he grows in the knowledge and love of God. 2. Let the Leaders converse with all the preachers, as frequently and as freely as possible. 3. Let every Leader come into the room on Tuesday, as soon as the service is ended, and then sit down, and commune with God in his heart, till the Preacher come in. 4. Let no Leaders go out till the Preacher goes. 5. Let every Leader bring a note of every sick person in his Class. Q. Can any thing farther be done, in order to make the meeting of the classes lively and profitable? A. 1. Let the Leaders frequently meet each other's classes. 2. Let us observe, which Leaders are most useful to those under their care. And let these meet the other classes as often as possible. 3. Frequently make new Leaders.

These rules went through two and twenty editions before Mr. Wesley died, and are still greatly approved by the people.

Aug. 26, 1743, Mr. Wesley set out for Cornwall.

His brother and two of the Preachers had been there some time before. In this county Methodism has had a great increase, and it still flourishes. The Cornish people received the word with all readiness of mind, and with joy in the Holy Ghost.

In the latter end of this year, 1743, Mr. Wesley found it necessary to appoint some of his Society to act as visitors of the sick. He says, "It was not long before the Stewards found a great difficulty, with regard to the sick. Some were ready to perish before they knew of their illness. And when they did know, it was not in their power, (being persons generally employed in trade) to visit them so often as they desired. When I was apprized of this, I laid the case at large before the whole Society; shewed how impossible it was for the Stewards to attend all that were sick in all parts of the town; desired the Leaders of the Classes would more carefully inquire, and more constantly inform them who were sick; and asked, "Who among you is willing, as well as able, to supply this lack of service?" •

The next morning, many willingly offered themselves. I chose six and forty of them, whom I judged to be of the most

tender, loving spirit: divided the town into twenty-three parts, and desired two of them to visit the sick in each division.

It is the business of a visitor of the sick,

1. To see every sick person within his district thrice a week.
2. To inquire into the state of their souls, and advise them as occasion may require.
3. To inquire into their disorders, and procure advice for them.
4. To relieve them if they are in want.
5. To do any thing for them, which he (or she) can do.
6. To bring in his account weekly to the steward.

Mr. Wesley says, "Upon reflection, I saw, how exactly in this also, we had copied after the primitive church. What were the ancient Deacons? What was Phebe the Deaconness, but such a visitor of the sick?"

"I did not think it needful to give them any particular rules, besides those that follow:

1. Be plain and open in dealing with souls.
2. Be mild, tender, patient.
3. Be cleanly in all you do for the sick.
4. Be not nice."

## CHAPTER II.

*From the first Conference in 1744, to the Conference held in Bristol in the year 1748.*

JUNE 25, 1744, the first Conference was held in London. Mr. Wesley invited the persons who attended, and also presided among them. There were six clergymen and four travelling Preachers present. The names of the clergymen were, John Wesley, Charles Wesley, John Hodges, Rector of Wenvo; Henry Piers, Vicar of Bexley; Samuel Taylor, Vicar of Quinton; and John Meriton. The names of the preachers were, Thomas Maxfield, John Downs, Thomas Richards, and John Bennett. From this time the Conference met every year under Mr. Wesley's direction, at London, Bristol, or Leeds; but he did not till the year 1765, annually publish the *Minutes*. I shall be very particular in my account of this first Conference: being favoured with a manuscript copy of it since the last edition was published, by my friend the late Mrs. Akroyd, of Leeds.

On Monday, June 25. The preliminaries of the meeting, with the doctrine of Justification, was considered.

Tuesday, June 26. Sanctification.

Wednesday, June 27. The Church.

Thursday, June 28. Discipline.

And on Friday, June 29, the officers and offices in the Society were described and defined.

He gave the name of Conference, not to what was said, but to the persons assembled. The advantages of this meeting are obvious, 1. It brings the Preachers into a closer union with each other. 2. It makes them more deeply sensible of the necessity of acting in concert and harmony together. 3. It is a means of quickening their zeal. 4. It terminates any dispute that may arise in the body during the year, as the Preachers agree to submit to its decisions: And, 5, by changing the Preachers from one circuit to another, it proves a blessing to the people, giving them the benefit of the gifts and abilities of the Preachers in general, while it gratifies an innocent curiosity. The subjects of their deliberations were proposed in the form of questions, which were amply discussed, and, with the answers, written down, and afterwards printed under the title of “ Minutes of several Conversations between the Reverend Mr. Wesley and others:” but now commonly called, The Minutes of the Conference.

The first question proposed was, Shall any of our lay brethren be present at this Conference? *A.* We agree to invite from time to time such as *we* think proper.

*Q.* Which of them shall we invite to-day? *A.* The four mentioned in the beginning of this chapter. Who were accordingly brought in.

*Q.* How far should any of us mention to others what may be mentioned here? *A.* Not one word which may be spoken of persons, should be mentioned elsewhere. Nothing at all, unless so far as we may be convinced the glory of God requires it. And from time to time we will consider on each head; Is it for the glory of God that what we have now spoken should be mentioned again.

The following is Mr. Wesley's Introduction to the first

Conference. “It is desired that all things be considered as in the immediate presence of God. That we meet with a single eye, and as little children, who have every thing to learn. That every point which is proposed, may be examined to the foundation. That every person may speak freely whatever is in his heart. And that every question which may arise, should be thoroughly debated and settled.”

*Q.* Need we be fearful of doing this? What are we afraid of? Of overturning our first principles? *A.* If they are false, the sooner they are overturned the better. If they are true, they will bear the strictest examination. Let us all pray for a willingness to receive light, to know of every doctrine, whether it be of God.

*Q.* How may the time of this Conference be made more eminently a time of watching unto prayer? *A.* 1. While we are conversing, let us have an especial care to set God always before us. 2. In the intermediate hours, let us visit none but the sick, and spend all the time that remains in retirement. 3. Let us therein give ourselves to prayer for one another, and for a blessing upon this our labour.

*Q.* How far does each of us agree to submit to the judgment of the majority? *A.* In speculative things, each can only submit so far as his judgment shall be convinced. In every practical point, each will submit so far as he can without wounding his conscience.

*Q.* Can a Christian submit any farther than this to any man, or number of men upon earth? *A.* It is undeniably certain he cannot; either to *Bishop, Convocation, or General Council.* And this is that grand principle of private judgment on which all the Reformers proceeded. “Every man must judge for himself; because every man must give an account of himself to God.” It is impossible to read this without admiring it; let it never be forgotten that these principles formed the basis of the Methodist Conference.

After the design of the meeting had been thus proposed; they began to consider, 1. What to teach? 2. How to teach? 3. What to do, that is, how to regulate their doctrine, discipline, and practice? The first question refers to doctrines,

the second to discipline, the third to their whole economy, including their itinerancy, and the government of the Societies.

Five points were fully considered at this time. 1. The Doctrine of Justification. 2. That of Sanctification. 3. Their connexion with the Established Church. 4. The nature of their Discipline. 5. The officers of the Society described.

#### 1. JUSTIFICATION.

**Q.** What is it to be justified? **A.** To be pardoned, and received into God's favour, into such a state, that if we continue therein, we shall be finally saved.

**Q.** Is Faith the condition of Justification? **A.** Yes; for every one who believeth not is condemned; and every one who believes is justified.

**Q.** But must not Repentance, and works meet for Repentance, go before this Faith? **A.** Without doubt. If by Repentance you mean conviction of sin; and by works meet for repentance, obeying God as far as we can, forgiving our brother, leaving off from evil, doing good, and using the ordinances according to the power we have received.

**Q.** What is Faith? **A.** Faith in general is, a divine supernatural *Elenchos* (demonstration) of things not seen; *i. e.* of past, future, or spiritual things: It is a spiritual sight of God and the things of God. Therefore, Repentance is a low species of faith, *i. e.* a supernatural sense of an offended God. First, a sinner is convinced by the Holy Ghost, "Christ loved me, and gave himself for me." This is the faith by which he is justified or pardoned, the moment he receives it. Immediately the same Spirit bears witness, "Thou art pardoned. Thou hast redemption in his blood." And this is saving faith, whereby the love of God is shed abroad in his heart.

**Q.** Have all Christians this faith? May not a man be justified, and not know it? **A.** That all true Christians have such a faith as implies an assurance of God's love, appears from Rom. viii. 15. Eph. iv. 32. 2 Cor. xiii. 5. Heb. viii. 10. 1 John iv. 10.—v. 19. And that no man can be justified and not know it, appears farther from the nature of the thing. For faith after repentance is ease after pain: rest after toil:

light after darkness. It appears also from the *immediate*, as well as *distant* fruits thereof.

*Q.* But may not a man go to heaven without it? *A.* It does not appear from Holy Writ that a man who hears the gospel can; (Mark xvi. 16,) whatever a heathen man may do. Rom. ii. 14.

*Q.* What are the immediate fruits of justifying faith? *A.* Peace, joy, love, power over all outward sin, and power to keep down inward sin.

*Q.* Does any one believe, who has not the witness in himself, or any longer than he sees, loves, and obeys God? *A.* We apprehend not; *seeing* God being the very essence of faith: love and obedience the inseparable properties of it.

*Q.* What sins are consistent with justifying faith? *A.* No wilful sin. If a believer wilfully sins, he casts away his faith. Neither is it possible he should have *justifying faith* again, without previously *repenting*.

*Q.* *Must* every believer come into a state of darkness, doubt or fear? Will he do so, unless by ignorance or unfaithfulness? Does God otherwise withdraw himself? *A.* It is certain a believer *need* never again come into condemnation. It seems, he need not come into a state of darkness, doubt or fear: And that ordinarily at least he will not, unless by ignorance or unfaithfulness. Yet it is true, that the first joy does seldom last long; that it is commonly followed by doubts and fears; and that God frequently permits great heaviness, before any large manifestation of himself.

*Q.* Are works necessary to the continuance of faith?—*A.* Without doubt; for a man may forfeit the free gift of God either by sins of omission or commission.

*Q.* Can faith be lost, but for want of works? *A.* It cannot but through disobedience.

*Q.* How is faith *made perfect by works*? *A.* The more we exert our faith, the more it is increased. *To him that hath shall be given.*

*Q.* St. Paul says, *Abraham* was not *justified by works*. St. James says, He was *justified by works*. Do they not contradict each other? *A.* No. 1. Because they do not speak of the same justification. St. Paul speaks of that justification

which was when Abraham was seventy-five years old, above twenty-five years before Isaac was born. St. James of that justification which was when he offered up Isaac on the altar. 2. Because they do not speak of the same works. St. Paul speaking of works that precede faith: St. James of works that spring from it.

*Q.* In what sense is *Adam's* sin imputed to all mankind?

*A.* In Adam all die, *i. e.* 1. Our bodies then became mortal. 2. Our souls died, *i. e.* were disunited from God. And hence 3. We are all born with a sinful devilish nature: By reason whereof. 4. We are children of wrath, liable to death eternal. Rom. v. 18. Eph. ii. 3.

*Q.* In what sense is the Righteousness of Christ imputed to all mankind, or to believers? *A.* We do not find it expressly affirmed in Scripture, that God imputes the righteousness of Christ to any. Although we do find, that *faith* is imputed to us for righteousness. That text, "As by one man's disobedience, all men were made sinners; so by the obedience of one, all were made righteous," we conceive means, by the merits of Christ, all men are cleared from the guilt of Adam's actual sin. We conceive farther, that through the obedience and death of Christ, 1. The bodies of all men become immortal after the resurrection. 2. Their souls receive a capacity of spiritual life. 3. An actual spark or seed thereof. 4. All believers become children of grace, reconciled to God, and are made partakers of the Divine nature.

*Q.* Have we not then, unawares, leaned too much towards *Calvinism*? *A.* We are afraid we have.

*Q.* Have we not also leaned towards *Antinomianism*? *A.* We are afraid we have.

*Q.* What is *Antinomianism*? *A.* The doctrine which makes void the law through faith.

*Q.* What are the main pillars thereof? *A.* 1. That Christ abolished the moral law. 2. That therefore Christians are not obliged to observe it. 3. That one branch of Christian liberty, is liberty from obeying the commandments of God. 4. That it is bondage to do a thing, because it is commanded, or forbear it because it is forbidden. 5. That a believer is not *obliged* to use the ordinances of God, or to do



good works. 6. That a preacher ought not to exhort to good works: Not unbelievers, because it is hurtful: not believers, because it is needless.

*Q.* What was the occasion of St. Paul's writing his epistle to the *Galatians*? *A.* The coming of certain men amongst the *Galatians*, who taught, *Except ye be circumcised and keep the law of Moses, ye cannot be saved.*

*Q.* What is his main design therein? *A.* To prove, 1. That no man can be justified or saved by the works of the Law, either moral or ritual. 2. That every believer is justified by faith in Christ, without the works of the law.

*Q.* What does he mean by the works of the law? Gal. ii. 16. *A.* All works which do not spring from faith in Christ.

*Q.* What by being under the law? Gal. iii. 23. *A.* Under the *Mosaic* dispensation.

*Q.* What law has Christ abolished? *A.* The ritual law of Moses.

*Q.* What is meant by liberty? Gal. v. 1. *A.* Liberty, 1. From the law. 2. From sin.

THE SECOND POINT WHICH WAS CONSIDERED WAS, THE  
DOCTRINE OF SANCTIFICATION.

*Q.* What is it to be sanctified? *A.* To be renewed in the image of God, in righteousness and true holiness.

*Q.* Is faith the condition: or the instrument of sanctification? *A.* It is both the condition and the instrument of it. When we begin to believe, then sanctification begins. And as faith increases, holiness increases, till we are created anew.

*Q.* But has every believer a clean heart? *A.* A great change is wrought in the heart or affections of every one, as soon as he believes; yet he still feels sin in him, so that he has not then a new heart, in the full sense of the word.

*Q.* Is not every believer born of God, and a temple of the Holy Ghost? *A.* In a low sense he is; but he that is in the full sense born of God, cannot commit sin.

*Q.* What is implied in being a *perfect Christian*? *A.* The loving the Lord our God with all our heart, and with all our mind, and soul, and strength. Deut. vi. 5.—xxx. 6. Ezek. xxxvi. 25—29.

*Q.* Does this imply, that he who is thus made perfect, cannot commit sin?—*A.* St. John affirms it expressly. He cannot commit sin, because he is born of God, chap. iii. 10. And, indeed, how should he, seeing there is now none occasion of stumbling in him, chap. ii. 10.

*Q.* Does this imply, that all inward sin is taken away?—*A.* Without doubt: or how could he be said to be saved *from all his uncleannesses*, Ezek. xxxvi. 29.

*Q.* Can we know one who is thus saved? What is a reasonable proof of it?—*A.* We cannot without the miraculous discernment of spirits, be infallibly certain of those who are thus saved. But we apprehend, these would be the best proofs which the nature of the thing admits. 1. If we had sufficient evidence of their unblamable behaviour, at least from the time of their justification. 2. If they gave a distinct account of the time and manner wherein they were saved from sin, and of the circumstances thereof, with such sound speech as could not be reprovèd. And, 3. If upon a strict inquiry from time to time, for two or three years following, it appeared that all their tempers, words, and actions, were holy and unreprouable.

*Q.* How should we treat those who think they have attained this?—*A.* Exhort them to forget the things that are behind, and to watch and pray always, that God may search the ground of their hearts.

#### THE THIRD POINT RESPECTED THE ESTABLISHED CHURCH.

*Q.* What is the Church of England?—*A.* According to the twentieth article, the visible Church of England is, the Congregation of English Believers, in which the pure Word of God is preached, and the Sacraments duly administered. (But the word Church is sometimes taken in a looser sense, for a congregation *professing* to believe, so it is taken in the twenty-sixth article, and in the first, second, and third chapters of the Revelation.)

*Q.* What is a Member of the Church of England?—*A.* A Believer, hearing the pure Word of God preached, and partaking of the Sacraments duly administered in that Church.

*Q.* What is it to be zealous for the Church?—*A.* To be earnestly desirous of its welfare and increase: of its welfare, by the confirmation of its present members, in faith, hearing, and communicating: and of its increase by the addition of new members.

*Q.* How are we to defend the doctrine of the Church?—*A.* Both by our preaching and living.

*Q.* Do the 8th, 13th, 15th, 16th, 17th, 21st, 23d, and 27th Articles, agree with the Scriptures?—*A.* We will consider.

The Conference did not say, whether they did or not.

*Q.* How shall we bear the most effectual testimony against that part of the Clergy, who either preach or live contrary to the doctrine of the Church of England?—*A.* Not by preaching against them, for they do not hear us, but by an earnest and tender address from the Press.

*Q.* How should we behave, at a false or railing sermon?—*A.* If it only contain personal reflections, we may quietly suffer it. If it blaspheme the Word and Spirit of God, it may be better to go out of the church. In either case, if opportunity serve, it would be well to write to the Minister.

*Q.* How far is it our duty to obey the Bishops?—*A.* In all things indifferent: and on this ground of obeying them, we should observe the *canons*, so far as we can with a safe conscience.

*Q.* Do we separate from the Church?—*A.* We conceive not: we hold communion therewith, for conscience' sake, by constantly attending both the word preached, and the sacraments administered therein.

*Q.* What then do they mean who say, "you separate from the Church?"—*A.* We cannot certainly tell. Perhaps they have no determinate meaning, unless by the Church, they mean themselves, *i. e.* that part of the Clergy who accuse us of preaching false doctrine. And it is sure we do herein separate from *them*, by maintaining that which they deny.

*Q.* But do you not weaken the Church?—*A.* Do not they who ask this, by the Church mean *themselves*?—*A.* We do not purposely weaken any man's hands, but accidentally we may thus far: they who come to know the truth by us, will esteem such as deny it, less than they did before. But the

Church in the proper sense, the congregation of English *Believers*, we do not weaken at all.

*Q.* Do you not entail a schism on the Church? *i. e.* Is it not probable, that your hearers after your death, will be scattered into all sects and parties? Or, that they will form themselves into a distinct sect?—*A.* 1. We are persuaded that the body of our hearers will, even after our death, remain in the church, unless they be thrust out. 2. We believe notwithstanding, either that they will be thrust out, or that they will leaven the whole Church. 3. We do, and will do, all we can, to prevent those consequences which are supposed likely to happen after our death. 4. But we cannot, with a good conscience, neglect the present opportunity of saving souls while we live, for fear of consequences which may possibly or probably happen after we are dead.

From these minutes we learn the following particulars. 1. That Mr. Wesley considered the Methodist Societies to be a part of the Church of England, (as fully answering the above definition, Question the second, page 31) though also embracing *all those who fear God and work righteousness, and are willing to conform to the rules.* 2. That by keeping to the Church at large, he meant, attending the service and sacrament.

#### THE FOURTH POINT RELATED TO DISCIPLINE.

*Q.* Are Lay-Assistants allowable?—*A.* Only in cases of necessity.

*Q.* What is the best way of spreading the Gospel?—*A.* To go a little and a little further from London, Bristol, St. Ives, Newcastle-upon-Tyne, or any other Society. So a little leaven would spread with more effect, and less noise; and help would always be at hand.

*Q.* Should all our Assistants keep Journals.—*A.* By all means. As well for *our* satisfaction, as for the profit of their own souls.

*Q.* Is it lawful to bear arms?—*A.* We incline to think it is. 1. There is no command against it. 2. Because Cornelius, a soldier, is commended, and not mentioned to have laid them down.

*Q.* Is it lawful to use the LAW?—*A.* As Defendants doubtless, and perhaps as Plaintiffs in some cases.

*Q.* Shall we now fix where each labourer shall be, till we meet again, (if God permits).—*A.* Yes. Which was accordingly done.

THE FIFTH POINT. THE SOCIETY AND ITS OFFICERS  
DESCRIBED.

*Q.* How are the people divided, who desire to be under your care?—*A.* Into the United Societies, the Bands, the Select Societies, and the Penitents.

*Q.* How do these differ from each other?—*A.* The United Societies (which are the largest of all, and include all the rest) consist of awakened persons, desirous of finding mercy: part of those who are supposed to have received remission of sins, are more closely united in the Bands. Those in the Bands, who seem to walk constantly in the light of God, compose the Select Societies; and those of any of these, who have made shipwreck of the Faith, meet apart as Penitents.

*Q.* What are the Rules of the United Societies? the Bands? the Select Societies?—*A.* Those which we have drawn up, and agreed upon. They are found in the former part of this Work, at pages 10, 17, and 20.

*Q.* Are there any particular Rules for the Penitents?—*A.* Not yet.

*Q.* What officers belong to these Societies?—*A.* The Ministers (*i. e.* Clergymen) Assistants, Helpers, Stewards, Leaders of Bands, Leaders of Classes, Visitors of the Sick, School-Masters, and House-Keepers.

*Q.* What is the office of a Minister?—*A.* To watch over the souls whom God commits to his charge, as he that must give an account.

*Q.* What is it to be moved by the Holy Ghost, to take upon yourself this office?—*A.* It can mean no less, than to be immediately convinced by the Spirit of God, that it is his will.

*Q.* With whom should we correspond? And how often?—*A.* Once a month with each Assistant; and with some one other person (at least) in each Society.

*Q.* What shall I write next? And what abridge?—*A.* Write a Farther Appeal, and more Sermons. And abridge Dr. Knight's two Discourses, and President Edwards on the Revival of Religion.

*Q.* "What is the office of an Assistant? And the rules of an Helper?"—Here I would observe, that Mr. Wesley described the office of the one, and laid down a few rules for the direction of the other, but as he did not publish them till the year 1763, and at that time revised and enlarged them, I shall delay the insertion of them, till I come to that period of the History.

*Q.* What books may an Assistant read?—*A.* Sallust, Cæsar, Tully, Erasmus, Castellio, Terence, Virgil, Horace, Vida.

Greek Testament, Epictetus, Plato, Ignatius, Ephraim Syrus, Homer, Greek Epigrams, Duport.

Bishop Usher's Sermons, Arnot, Boehm, Nalson, Pascal, Frank, R. Gill, and all our Tracts.

*Q.* What is the office of a Steward?—*A.* 1. To manage the temporal affairs of the Society. 2. To receive the weekly contributions of the Leaders of the Classes. 3. To expend what is needful from time to time. 4. To send relief to the poor. 5. To see that the public buildings be kept clean, and in good repair. 6. To keep an exact account of receipts and disbursements. 7. To inform the Assistant, of the rules of the House, the School, the Bands, the Society, if they be not punctually observed. 8. If need be, to inform the Minister hereof. 9. To tell the Helpers in love, if they think any thing amiss in their doctrines or life. 10. If it be not removed, to send timely notice to the Minister, (*i. e.* Mr. Wesley). 11. To shew their accounts regularly to the Minister, or his Assistant. 12. To meet his fellow stewards weekly, in order to consult together on the preceding heads.

*Q.* What are the Rules of a Steward?—*A.* 1. Be frugal, save every thing that can be saved honestly. 2. Spend no more than you receive. Contract no debts. 3. Do nothing rashly. Let every design be thoroughly weighed, before you begin to execute it. 4. Have no long accounts, pay every thing within the week. 5. Remember you are not the mas-

ter of the Assistant, but his friend, therefore speak always to him as such. 6. Expect no thanks from man.

To these Rules, Mr. Wesley added, June 4, 1747, the following particulars, and published them in his Journals, for the benefit of the whole Connexion.

1. You are to be men full of the Holy Ghost, and of wisdom, that you may do all things in a manner acceptable to God. 2. You are weekly to transact the temporal affairs of the Society. 3. You are to begin and end every meeting, with earnest prayer to God, for a blessing on all your undertakings. 4. You are in the absence of the Minister, to take it in turn, month by month, to be chairman. The chairman is to see, that all the rules be punctually observed, and immediately to check him who breaks any of them. 5. You are to do nothing without the consent of the Minister, either actually had, or reasonably presumed. 6. You are to consider, whenever you meet, "God is here." Therefore, be serious. Utter no railing word. Speak as in his presence, and to the glory of his great name. 7. When any thing is debated, let one at once stand up and speak, the rest giving attention. And let him speak just loud enough to be heard, in love, and in the spirit of meekness. 8. You are continually to pray and endeavour, that a holy harmony of soul may in all things subsist among you: that in every step, you may keep the unity of the spirit in the bond of peace. 9. In all debates, you are to watch over your spirits, avoiding as fire, all clamour and contention, being *swift to hear, slow to speak*; in honour, every man preferring another before himself. 10. If you cannot relieve, do not grieve the poor. Give them soft words, if nothing else. Abstain from either sour looks, or harsh words. Let them be glad to come, even though they should go empty away. 11. Put yourselves in the place of every poor man, and deal with him as you would God should deal with you. 12. You are to produce your accounts, once in every month, that they may be transcribed into the Ledger.

*Q.* What is the business of a Leader of a Band? *A.* It is set down in the rules of the bands, as the business of a Class-Leader is in the rules of the society; and the business of a

visitor of the sick in the rules of the visitors of the sick. They are all inserted in the former part of this work.

The following general minutes were made at this Conference:

*Q.* "How shall we exclude formality from prayer and conversation? *A.* 1. By preaching frequently on this head. 2. By watching always that we may speak only what we feel. 3. Be serious: let your motto be, Holiness to the Lord. Avoid all lightness as you would avoid hell-fire, and trifling as you would cursing and swearing. Touch no woman: be as loving as you will, but the custom of the country is nothing to us. 4. Take money of no one; if they give you food when you are hungry, and clothes when you want them, it is enough; but not silver or gold; let there be no pretence for any one to say we grow rich by the gospel."—At this time, and for a few years following, the societies, through their stewards, found the preachers in every necessary. But the plan was found to be both more expensive and partial than was at first apprehended: so it was agreed on by Mr. Wesley and the societies to allow the preachers a fixed stipend; in order that they may find themselves in necessities.

*Q.* "Can we have a Seminary for labourers? *A.* If God spare us till another Conference, we will consider the subject." It does not appear that any decisive measure was come to on this subject. Mr. Wesley intended Kingswood School to be used for that purpose; but he was forced to lay his design aside. It is evident from this Minute he thought of its necessity and utility at the very first Conference: but why nothing farther was done in the business I cannot say. If I should hazard a conjecture it is this. The poverty of the people; the great thirst for the word of God; and the consequent increase of lay-preachers and their families, prevented him from setting such an institution on foot. I am sure he always esteemed a pious and learned ministry; and those of his preachers who were learned as well as pious, were by him counted worthy of double honour. A seminary for young men intending to act as labourers in the Methodist connexion is much wanted. Why cannot it be set on foot now? We cannot say, we are few in number, or very poor. As this was



the first Methodist Conference, I have been very particular in giving an account of its proceedings. They certainly did a deal of business in the time. It is a platform of every other Conference; and clearly shews the business which the preachers do at those meetings; and their manner of doing it. It is plain from these Minutes, Mr. Wesley's design in calling his brethren together was, not only that they may do good, but that they may do it in the best possible way.

On Friday, August 24, 1744, Mr. Wesley preached for the last time at Oxford, before the University. He had preached to them twice before, since the time he began to declare the truth in the fields and highways. These sermons are printed in the first volume of his works, and are well worth a serious perusal. "I am now," says he, "clear of the blood of these men. I have fully delivered my own soul. And I am well pleased that it should be the very day, on which, in the last century, near two thousand burning and shining lights were put out at one stroke. Yet what a wide difference is there between their case and mine! They were turned out of house and home, and all that they had; whereas I am only hindered from preaching, without any other loss; and that in a kind of honourable manner; it being determined, that when my next turn to preach comes, they will pay another person to preach for me." And so they did twice or thrice; even to the time that he resigned his fellowship.

Dec. 25, 1744, Mr. Wesley drew up the following directions for the Band Societies, and recommended them with the Band rules.

"You are supposed to have the 'faith that overcometh the world,' to you therefore, it is not grievous, I. Carefully to abstain from doing evil: in particular, 1. Neither to buy nor sell on the Lord's-day. 2. To taste no spirituous liquors, unless prescribed by a physician. 3. To be at a word both in buying and selling. 4. Not to mention the fault of any one behind his back, and to stop those short that do. 5. To wear no needless ornaments, such as rings, ear-rings, necklaces, laces, or ruffles. 6. To use no needless self-indulgence, such as taking snuff or tobacco, unless prescribed by a physician.

"II. Zealously to maintain good works: in particular,

1. To give alms of such things as you possess, according to your power. 2. To reprove all that sin in your sight, and that in love, and meekness of wisdom. 3. To be patterns of diligence and frugality, of self-denial, and taking up the cross daily.

“ III. Constantly to attend on all the ordinances of God: in particular, 1. To be at public worship, and at the Lord’s table every week, if possible; and at every public meeting of the Bands. 2. To use private prayer every day: and family prayer, if you are the head of a family. 3. To read the Scriptures, and meditate therein, at every vacant hour, and, 4. To use fasting, or abstinence; as often as your health will permit.”

In the year 1745, the Rev. William Grimshaw, Vicar of the Parish of Haworth, in Yorkshire, became closely united with the Methodists. He was a most indefatigable man in his labours, and so continued, till on the 7th of April 1763, his happy spirit went to rest, in the fifty-fifth year of his age. His last words were, “ Here goes an unprofitable servant.” He acted for several years, as Mr. Wesley’s assistant, in the Haworth circuit. His Life has lately been published, and is in circulation among the Methodists. It is worthy the perusal of all Christians and Ministers; and particularly of Methodist Preachers.

Aug. 1, 1745, the second Conference was held in Bristol. The assembly was composed of the Messrs. Wesleys, and John Hodges, who were clergymen; and Thomas Richards, Samuel Larwood, Thomas Meyrick, James Wheatley, Rich. Moss, John Slocombe, and Herbert Jenkins, Travelling Preachers.

It was then asked, Is Episcopal, Presbyterian, or Independent Church Government, most agreeable to reason?

*A.* The plain origin of Church Government seems to be this. Christ sends forth a person to preach the Gospel, some of those who hear him, repent and believe in Christ: they then desire him to watch over them, to build them up in faith, and to instruct them in the way of holiness. Here then is an independant congregation, subject to no pastor, but their own, neither liable to be controlled in things spi-

ritual, by any other man, or body of men whatsoever. But soon after, some persons, from other parts, who were occasionally present, whilst he was speaking in the name of the Lord, beseech him to come over and help them also. He complies, yet not till he confers with the wisest and holiest of his congregation, and with their consent, appoints some who have gifts and grace to watch over his flock in his absence. If it shall please God to raise a new flock, in a new place, before he leaves them, he does the same thing, appointing one whom God hath fitted for the work, to watch over these souls also. In like manner, in every place, where it pleased God to gather a little flock, by his word, he appoints one in his absence, to take the oversight of the rest, to assist them as of the ability which God giveth.

These are deacons, or servants of the Church, and they look upon their first pastor, as the common Father of all these congregations, and regard him in the same light, and esteem him still as the shepherd of their souls.

These congregations are not strictly independant, as they depend upon one pastor, though not upon each other. As these congregations increase, and the deacons grow in years and grace, they will need other subordinate deacons, or helpers, in respect of whom they may be called Presbyters, or Elders, as their Father in the Lord, may be called the Bishop or overseer of them all.

THE TWO POINTS CONSIDERED WERE, 1. THE DOCTRINE OF JUSTIFICATION: 2. SANCTIFICATION.

*Q.* How comes what is written on the subject of Justification to be so intricate and obscure? Is this obscurity from the nature of the thing itself? Or from the fault or weakness of those who have generally treated of it?—*A.* We apprehend this obscurity does not arise from the nature of the subject: But, perhaps, partly from hence, that the devil peculiarly labours to perplex a subject of such importance: and partly from the extreme warmth of most writers who have treated of it.

*Q.* We affirm faith in Christ is the sole condition of Justification. But does not repentance go before that faith? and

supposing there be opportunity for them, fruits or works meet for repentance?—*A.* Without doubt they do.

*Q.* How then can we deny them to be *conditions* of Justification? Is not this a mere strife of words? But is it worth while to continue a dispute on the term *condition*?—*A.* It seems not, though it has been grievously abused. But so the abuse cease, let the use remain.

*Q.* Shall we read over together Mr. Baxter's Aphorisms concerning Justification?—*A.* By all means: And it was desired, that each person would consult the Scriptures cited therein, and make what objections might occur.

*Q.* Is an assurance of God's pardoning love absolutely necessary to our being in his favour? Or may there possibly be some exempt cases?—*A.* We dare not positively say, there are not.

*Q.* Is such an assurance absolutely necessary to inward and outward holiness?—*A.* To inward, we apprehend it is: to outward holiness, we incline to think it is not.

*Q.* Is it indispensably necessary to final salvation? Suppose in a *Papist*, or a *Quaker*? Or in general among those who never heard it preached?—*A.* Love hopeth all things. We know not how far any of these may fall under the case of invincible ignorance.

*Q.* But what can we say of one of our own Society, who dies without it, as I. W. at London?—*A.* It may possibly be an exempt case, (if the fact was really so) but we determine nothing. We leave his soul in the hands of him that made it.

*Q.* Does a man believe any longer than he sees a reconciled God?—*A.* We conceive not. But we allow there may be infinite degrees in seeing God: Even as many as there are between him who sees the sun, when it shines on his eye-lids closed, and him who stands with his eyes wide open, in the full blaze of its beams.

*Q.* Does a man believe any longer than he loves God?—*A.* In no wise. For neither circumcision nor uncircumcision avails, without faith working by love.

*Q.* Have we duly considered the case of *Cornelius*? Was not he in the favour of God, *when his prayers and alms came up for a memorial before God?* *i. e.* before he believed in

Christ?—*A.* It does seem that he was in some degree. But we speak not of those who have not heard the Gospel.

*Q.* But were those works of his *splendid sins*? (as some of the fathers termed the good works of the heathen.) *A.* No; nor were they *done without the grace of Christ*.

*Q.* How then can we maintain, that all works done before we have a sense of the pardoning love of God, are sin? And, as such, an abomination to him? *A.* The works of him who has heard the Gospel, and does not believe, are not done as God hath *willed and commanded them to be done*. And yet we know not how to say, that they are an abomination to the Lord in him who feareth God, and from that principle, does the best he can.

*Q.* Seeing there is so much difficulty in this subject, can we deal too tenderly with them that oppose us? *A.* We cannot; unless we were to give up any part of the truth of God.

*Q.* Is a believer *constrained* to obey God? *A.* At first he often is. The love of Christ constraineth him. After this, he may obey, or he may not; no constraint being laid upon him.

*Q.* Can faith be lost, but through disobedience? *A.* It cannot. A believer first inwardly disobeys, inclines to sin with his heart: then his intercourse with God is cut off, *i. e.* his faith is lost. After this he may fall into outward sin, being now weak, and like another man.

*Q.* How can such a one recover faith? *A.* By repenting and doing the first works, Rev. ii. 5.

*Q.* Whence is it that so great a majority of those who believe, fall more or less into doubt or fear? *A.* Chiefly from their own ignorance or unfaithfulness: often from their not watching unto prayer; perhaps, sometimes from some defect or want of the power of God in the preaching they hear.

*Q.* Is there not a defect in us? Do we preach as we did at first? Have we not changed our doctrines? *A.* 1. At first we preached almost wholly to unbelievers. To those therefore we spake almost continually of remission of sins through the death of Christ, and the nature of faith in his blood. And so we do still, among those who need to be taught the first elements of the Gospel of Christ. 2. But those in whom the

foundation is already laid, we exhort to go on to perfection: which we did not see so clearly at first; although we occasionally spoke of it from the beginning. 3. Yet we now preach, and that continually, faith in Christ, as the Prophet, Priest, and King, at least, as clearly, as strongly, and as fully, as we did six years ago.

*Q.* Do we not discourage visions and dreams too much? As if we condemned them *toto genere*? *A.* We do not intend to do this. We neither discourage nor encourage them. We learn from Acts ii. 19, to expect something of this kind *in the last days*. And we cannot deny that saving faith is often given in dreams and visions of the night: *which faith* we account neither *better* nor *worse*, than if it came by any other means.

*Q.* Do not some of our Assistants preach too much of the wrath, and too little of the love of God? *A.* We fear they have leaned too much to that extreme; and hence some of their hearers may have lost the joy of faith.

*Q.* Need we ever preach the terrors of the Lord to those who know they are accepted of him? *A.* No; it is folly so to do: for love is to them the strongest of all motives.

*Q.* Do we ordinarily represent a justified state so great and happy as it is? *A.* Perhaps not. A believer walking in the light is inexpressibly great and happy.

*Q.* Should we not have a care of depreciating justification, in order to exalt the state of full sanctification? *A.* Undoubtedly we should beware of this: for one may insensibly slide into it.

*Q.* How shall we effectually avoid it? *A.* When we are going to speak of entire sanctification, let us first describe the blessings of a justified state, as strongly as possible.

*Q.* Does not the truth of the Gospel lie very near both to *Calvinism* and *Antinomianism*? *A.* Indeed it does: as it were within a hair's breadth. So that it is altogether foolish and sinful, because we do not quite agree either with one or the other, to run from them as far as we can.

*Q.* Wherein may we come to the very edge of *Calvinism*? *A.* 1. In ascribing all good to the free grace of God. 2. In denying all *natural* free-will, and all power antecedent to

grace; and, 3. In excluding all merit from man; even for what he does by the grace of God.

*Q.* Wherein may we come to the edge of *Antinomianism*?

*A.* 1. In exalting the merits and love of Christ. 2. In rejoicing evermore. \*

*Q.* Does faith supersede (set aside the necessity of) holiness or good works? *A.* In no wise. So far from it that it implies both, as a cause does its effects.

SECONDLY, THE DOCTRINE OF SANCTIFICATION WAS CONSIDERED.

*Q.* When does inward sanctification begin? *A.* In the moment we are justified. The seed of every virtue is then sown in the soul. From that time the believer gradually dies to sin, and grows in grace. Yet sin remains in him; yea, the seed of all sin, till he is sanctified throughout in spirit, soul, and body.

*Q.* What will become of a Heathen, a Papist, a Church of England man, if he dies without being thus sanctified?

*A.* He cannot see the Lord. But none who seeks it sincerely shall or can die without it. Though *possibly* he may not attain it, till the very article of death.

*Q.* Is it ordinarily given till a little before death? *A.* It is not, to those that expect it no sooner, nor consequently ask for it, at least, not in faith.

*Q.* But ought we to expect it sooner? *A.* Why not: for although we grant, 1. That the generality of believers, whom we have hitherto known, were not sanctified till near death. 2. That few of those to whom St. Paul wrote his epistles were so at the time he wrote. 3. Nor he himself at the time of writing his *former* epistles. Yet this does not prove that we may not be sanctified to-day.

*Q.* But would not one, who was thus sanctified, be incapable of worldly business? *A.* He would be far more capable of it than ever, as going through all without distraction.

*Q.* Would he be capable of marriage? *A.* Why should he not.

*Q.* Should we not beware of bearing hard on those who

think they have attained? *A.* We should. And the rather, because if they are faithful to the grace they have received, they are in no danger of perishing at last. No, not even if they remain in *luminous faith*, (as some term it) for many months or years, perhaps till within a little time of their spirits returning to God!

*Q.* In what manner should we preach entire sanctification?

*A.* Scarce at all to those who are not pressing forward. To those who are, always by way of promise: always *drawing* rather than *driving*.

*Q.* How should we wait for the fulfilling of this promise?

*A.* In universal obedience, in keeping all the commandments, in denying ourselves, and taking up our cross daily. These are the *general* means which God hath ordained for our receiving his sanctifying grace. The *particular* are, prayer, searching the Scriptures, communicating, and fasting.

May 13, 1746. The third Conference was held in Bristol. Beside the Messrs. Wesleys, and John Hodges, and Samuel Taylor, who were clergymen, the following Preachers were present, Jonathan Reeves, Thomas Maxfield, Thomas Westall, and Thomas Willes.

The conversation at this time was of a general nature, yet well calculated to explain and elucidate the great doctrines of the gospel.

“Who are the proper persons to be present at any Conference? *A.* As many of the Preachers as conveniently can, the most lively and the most sensible of the Band-leaders, where the Conference is held, and any pious, judicious strangers, who may be at that place.”

The Band-leaders and strangers were only admitted as spectators; as their numbers increased prodigiously, it was found impracticable to admit them all: so that in a few years none were permitted to attend but the travelling Preachers.

“*Q.* How many Circuits are there? *A.* Seven.

1. London, which included Surrey and Kent.

2. Bristol, which included Somersetshire, Portland, Wiltshire, Oxfordshire, and Gloucestershire.

3. Cornwall.



4. Evesham, which included Shrewsbury, Leominster, Hereford, Stroud, and Wednesbury.

5. York, which included Yorkshire, Cheshire, Lancashire, Derbyshire, Nottinghamshire, and Lincolnshire.

6. Newcastle. And,

7. Wales."

These circuits were some hundreds of miles in circumference; the preachers travelled twenty, thirty, and sometimes forty miles in a day, and preached twice, and sometimes three times in a day. Their labours in the ministry were astonishing; they alarmed the nation, and roused the regular clergy to jealousy. Some of the Methodists, and some of the junior preachers have not honoured the memory of these men as they ought; they have represented them as weak and ignorant preachers; but they were great men, possessed of a noble spirit, and ardently devoted to God. They were instrumental in draining the bogs, clearing the woods, repairing the roads, and building the bridges, by which the present race of preachers can travel their circuits comfortably. It is true their labours were so great, that many of them were forced to decline them for the want of health. But this circumstance proves their greatness of mind, they returned contentedly to their trades and callings in order to provide themselves the necessaries of life, for there were no funds of any kind among the Methodists at this time, whereby a brother in distress might be relieved. Mr. Wesley used then to say to the young men who offered to serve him as sons in the Gospel, "You must expect no wealth, no honour; but great labour, and great reproach."

As this is the first time that Circuits were mentioned in the economy of Methodism, no doubt Circuit Stewards were appointed to receive the quarterly collections from the societies, and pay the expenses incurred by carrying on the work; particularly that of providing the preachers with horses, &c. &c. paying their travelling expenses, and providing them with suitable apparel when they were not able to provide these things for themselves. No doubt, Mr. Wesley chose the Circuit Steward, as he did all the other officers in the society;

and on the quarter-days a steward from each society in the circuit would attend with his collection from his respective society. How long before this time quarterly meetings were established does not appear; but after this period, frequent mention is made of them in the Minutes, Mr. Wesley's Journals, and in the writings of the Methodists. In the large Minutes, (*i. e.* a collection of all the former ones relative to discipline,) which was first published in the year 1763, it was there declared to be the duty of the assistant to hold quarterly meetings, and therein diligently to inquire into the spiritual and temporal state of each society. As the society increased, the persons who composed those meetings, together with their duties and privileges, were more accurately explained and defined, as will appear in the following part of this History.

*Q.* Can an unbeliever (whatever he be in other respects) challenge any thing of God's justice? *A.* Absolutely nothing but hell. And this is a point which we cannot too much insist on.

*Q.* Do we empty men of their own righteousness, as we did at first? Do we sufficiently labour, when they begin to be convinced of sin, to take away all they lean upon? Should we not then endeavour, with all our might, to overturn their false foundations? *A.* This was at first one of our principal points. And it ought to be so still. For, till all other foundations are overturned, they cannot build upon Christ.

*Q.* Did we not then purposely throw them into convictions? Into strong sorrow and fear? Nay, did we not strive to make them inconsolable? Refusing to be comforted? *A.* We did, and so we should do still. For the stronger the conviction, the speedier is the deliverance. And none so soon receive the peace of God, as those who steadily refuse all other comfort.

*Q.* Let us consider a particular case. Were you, *Jonathan Reeves*, before you received the peace of God, convinced, that notwithstanding all you did, or could do, you were in a state of damnation? *J. R.* I was convinced of it, as fully as that I am now alive.

*Q.* Are you sure that conviction was from God? *J. R.* I can have no doubt but it was.

*Q.* What do you mean by a state of damnation? *J. R.* A state, wherein if a man dies, he perisheth for ever.

*Q.* How did this conviction end? *J. R.* I had first a strong hope that God would deliver me; and this brought a degree of peace. But I had not that solid peace of God, till Christ was revealed in me.

*Q.* But is not such a trust in the love of God, though it be as yet without a distinct sight of God, as reconciled to me through Christ Jesus, a low degree of justifying faith? *A.* It is an earnest of it. But this abides for a short time only; nor is this the proper Christian faith.

*Q.* By what faith were the Apostles *clean*, before Christ died? *A.* By such a faith as this; by a *Jewish* faith. For *the Holy Ghost was not then given.*

*Q.* Of whom then do we understand those words, (Isa. l. 10,) "Who is there among you that feareth the Lord? That obeyeth the voice of his servant, that walketh in darkness and hath no light?" *A.* Of a believer under the *Jewish* dispensation: one in whose heart God hath not yet shined, to give him the light of the glorious love of God, in the face of Jesus Christ.

*Q.* Who is a *Jew* inwardly? *A.* A *servant* of God. One who sincerely obeys him out of fear. Whereas a Christian (inwardly) is a *child* of God; one who sincerely obeys him out of love.

*Q.* But were not you, *Jonathan Reeves*, sincere before Christ was revealed in you? *J. R.* It seems to me that I was in some measure.

*Q.* What is sincerity? *A.* A willingness to know and do the whole will of God. The lowest species thereof seems to be *faithfulness in that which is little.*

*Q.* Has God any regard to man's sincerity? *A.* So far, that no man in any state can possibly please God without it; neither, indeed, in any moment wherein he is not sincere.

*Q.* But can it be conceived that God has any regard to the sincerity of an unbeliever? *A.* Yes, so much, that if he persevere therein, God will infallibly give him faith.

*Q.* What regard may we conceive him to have, to the sincerity of a believer? *A.* So much, that in every sincere believer he fulfils all the great and precious promises.

*Q.* Whom do you term a *sincere believer*? *A.* One that walks in the light, as God is in the light, 1 John i. 7.

*Q.* Is sincerity the same with a *single eye*? *A.* Not altogether. The latter refers to our intention; the former to our will or desires.

*Q.* Is it not all in all? *A.* All will follow persevering sincerity. God gives every thing with it; nothing without it.

*Q.* Are not then sincerity and faith equivalent terms? *A.* By no means. It is at least as nearly related to works as it is to faith. For example, Who is sincere before he believes? He that then does all he can; he that, according to the power he has received, brings forth fruits *meet for repentance*. Who is sincere after he believes? He that, from a sense of God's love, is zealous of all good works.

*Q.* Is not sincerity what St. Paul terms a willing mind? 2 Cor. viii. 12. *A.* Yes: If that word be taken in a general sense. For it is a constant disposition to use all the grace given.

*Q.* But do we not then set sincerity on a level with faith. *A.* No. For we allow a man may be sincere, and not be justified; as he may be penitent, and not be justified, (not as yet;) but he cannot have faith, and not be justified. The very moment he believes, he is justified.

*Q.* But do we not give up faith, and put sincerity in its place, as the condition of our acceptance with God? *A.* We believe it is one condition of our acceptance, as repentance likewise is. And we believe it is a condition of our *continuing* in a state of acceptance. Yet we do not put it in the place of faith. It is by faith the merits of Christ are applied to my soul; but if I am not sincere, they are not applied.

*Q.* Is not this, that *going about to establish our own righteousness*, whereof St. Paul speaks? Rom. x. 3. *A.* St. Paul there manifestly speaks of unbelievers, who sought to be accepted for the sake of their own righteousness. We do not seek to be accepted for the sake of our own sincerity; but through the merits of Christ alone. Indeed, so long as any man believes, he cannot go about (in St. Paul's sense) to *establish his own righteousness*.

**Q.** But do you consider, that we are under the covenant of grace; and that the covenant of works is now abolished?

**A.** All mankind were under the covenant of grace, from the very hour that the original promise was made. If by the covenant of works you mean, that of unsinning obedience made with Adam before the fall, no man but Adam was ever under that covenant: for it was abolished before Cain was born. Yet it is not so abolished, but that it will stand, in a measure, even to the end of the world, *i. e.* if we *do this*, we shall live; if not, we shall die eternally. If we do well, we shall live with God in glory: if evil, we shall die the second death. For every man shall be judged in that day, and rewarded *according to his works*.

**Q.** What means then, *To him that believeth, his faith is counted for righteousness*? **A.** That God forgives him that is unrighteous as soon as he believes; accepting his faith instead of perfect righteousness. But then, observe, universal righteousness follows, though it did not precede faith.

**Q.** But is faith thus *counted to us for righteousness*, at whatsoever time we believe? **A.** Yes. In whatsoever moment we believe, all our past sins vanish away. They are as though they had never been, and we stand clear in the sight of God.

**Q.** Are not *the assurance of faith, the inspiration of the Holy Ghost, and the revelation of Christ in us*, terms nearly of the same import? **A.** He that denies one of them, must deny all; they are so closely connected together.

**Q.** Are they ordinarily, where the pure gospel is preached, essential to our acceptance? **A.** Undoubtedly they are; and, as such, to be insisted on, in the strongest terms.

**Q.** Is not the whole dispute of salvation by faith, or by works, a mere *strife of words*? **A.** In asserting salvation by faith, we mean this, 1. That pardon (salvation begun) is received by faith producing works. 2. That holiness (salvation continued) is faith working by love. 3. That heaven (salvation finished) is the reward of this faith. If you, who assert salvation by works, or by faith and works, mean the same thing, (understanding by faith, the revelation of Christ in us, by salvation, pardon, holiness, and glory,) we will not strive with you at all. If you do not, this is not a *strife of words*;

but the very vitals of Christianity: The essence of it is the thing in question.

*Q.* Wherein does our doctrine now differ from that we preached when at Oxford? *A.* Chiefly in these two points, 1. We then knew nothing of that righteousness of faith, in justification; nor, 2. Of the nature of faith itself, as implying a consciousness of pardon.

*Q.* May not some degree of the love of God, go before a distinct sense of justification? *A.* We believe it may.

*Q.* Can any degree of sanctification or holiness? *A.* Many degrees of outward holiness may: yea, and some degree of meekness, and several other tempers, which would be branches of Christian holiness, but that they do not spring from Christian principles. But the abiding love of God cannot spring but from faith in a pardoning God. And no true Christian holiness can exist, without that love of God for its foundation.

*Q.* Is every man, as soon as he believes, a new creature, sanctified, pure in heart? Has he then a new heart? Does Christ dwell therein? And is he a temple of the Holy Ghost? *A.* All these things may be affirmed of every believer, in a true sense. Let us not, therefore, contradict those who maintain it. Why should we contend about words?

June 16, 1747, The fourth Conference was held in London. The following persons were present with Messrs. John and Charles Wesley. Charles Manning, Vicar of Hayes; Richard Thomas Bateman, Rector of St. Bartholomew's the Great; Henry Piers, Vicar of Bexley; and Wesley Hall; these were clergymen. John Jones, Thomas Maxfield, Jonathan Reeves, John Nelson, John Bennett, John Downs, Robert Swindells, John Maddern, Thomas Hardwick, Howel Harris, and William Crouch, who were lay preachers.

*The two Points they considered were, 1. The Doctrine of the Assurance of Faith; and, 2. Of entire Sanctification.*

#### 1. OF THE ASSURANCE OF FAITH.

*Q.* Is justifying Faith, a divine assurance, that *Christ loved me and gave himself for me*? *A.* We believe it is.

*Q.* What is the judgment of most of the serious dissenters

concerning this? *A.* They generally allow, That many believers have such an assurance; and that it is to be desired and prayed for by all. But then they affirm, that this is the highest species, or degree of faith: that it is not the common privilege of believers. Consequently, they deny that this is justifying faith, or necessarily implied therein.

*Q.* And are there not strong reasons for their opinion? For instance, if the true believers of old had not this assurance, then it is not necessarily implied in justifying faith: but the true believers of old had not this assurance? *A.* David, and many more of the believers of old, undeniably had this assurance. But even if the Jews had it not, it would not follow, that this is not implied in *Christian* faith.

*Q.* But do you not know, that the apostles themselves had it not, till after the day of *Pentecost*? *A.* The apostles themselves had not the proper Christian faith, till after the day of *Pentecost*.

*Q.* But were not those Christian believers, in the proper sense, to whom St. John wrote his first epistle? Yet to these he says, chap. v. 13, *These things have I written unto you that believe on the name of the Son of God, That ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.* *A.* This does not prove, that they did not know they had eternal life, any more than that they did not believe. His plain meaning is, "I have written unto you, that you may be the more established in the faith," therefore it does not follow from hence, that they had not this assurance; but only, that there are degrees therein.

*Q.* But were not the *Thessalonians* true believers? Yet they had not this assurance: they had only a good hope, 2 Thess. ii. 16. *A.* The text you refer to runs thus: *Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and given us everlasting consolation and good hope, through grace; comfort your hearts, and establish you in every good word and work.* This good hope does not exclude, but necessarily implies, a strong assurance of the love of God.

*Q.* But does not St. Paul say even of himself, 1 Cor. iv. 4, *I know nothing by myself; yet am I not hereby justified?* *A.* He

does not say of himself here, that he was not justified, or that he did not know it. But only, that though he had a conscience void of offence, yet this did not justify him before God. And must not every believer say the same? This, therefore, is wide of the point.

*Q.* But does he not disclaim any such assurance in those words, 1 Cor. ii. 3, *I was with you in weakness and in fear, and in much trembling?*—*A.* By no means. For these words do not imply any fear either of death or hell. They express only a deep sense of his utter insufficiency for the great work wherein he was engaged.

*Q.* Does he not exclude Christians in general from such an assurance, when he bids them *work out their salvation with fear and trembling*, Phil. ii. 12?—*A.* No more than from love; which is always joined with filial fear, and reverential trembling. And the same answer is applicable to all those texts which exhort a believer to fear.

*Q.* But does not matter of fact prove, that justifying faith does not necessarily imply assurance? For can you believe that such a person as I. A. or E. V. who have so much integrity, zeal, and fear of God, and walk so unblamably in all things, is void of justifying faith? Can you suppose such as these to be under the wrath, and under the curse of God? Especially if you add to this, that they are continually longing, striving, and praying for the assurance which they have not?—*A.* This contains the very strength of the cause: and sometimes inclines us to think, that some of these may be exempt cases. But, however, that may be, we answer, 1. It is dangerous to ground a general doctrine on a few particular examples. 2. Men may have many good tempers, and a blameless life, speaking in a loose sense, by nature and habit, with preventing grace, and yet not have faith and the love of God. 3. It is scarcely possible for us to know all the circumstances relating to such persons, so as to judge certainly concerning them. 4. But this we know, if Christ is not revealed in them, they are not *Christian* believers.

*Q.* But what will become of them, suppose they die in this state?—*A.* This is a supposition not to be made. They cannot die in this state. They must go backward or forward.



If they continue to seek, they will surely find righteousness, peace, and joy in the Holy Ghost. We are confirmed in this belief by the many instances we have seen, of such as these finding peace at the last hour. And it is not impossible, but others may then be made partakers of like precious faith, and yet go hence without giving any outward proof of the change which God hath wrought.

#### OF ENTIRE SANCTIFICATION.

Q. How much is allowed by our brethren who differ from us, with regard to entire sanctification?—A. They grant, 1. That every one must be entirely sanctified, in the article of death. 2. That till then, a believer daily grows in grace, comes nearer and nearer to perfection. 3. That we ought to be continually pressing after this, and to exhort all others so to do.

Q. What do we allow them?—A. We grant, 1. That many of those who have died in the faith, yea, the greater part of those we have known, were not sanctified throughout, not made perfect in love, till a little before death. 2. That the term “sanctified,” is continually applied by St. Paul, to all that were justified; who were true believers. 3. That by this term alone, he rarely, (if ever) means, saved from all sin. 4. That consequently, it is not proper to use it in this sense, without adding the word “wholly, entirely,” or the like. 5. That the inspired writers almost continually speak of, or to, those who were justified; but very rarely, either of, or to those who were wholly sanctified. 6. That, consequently, it behoves us to speak in public, almost continually of the state of justification: but more rarely, at least in full and explicit terms, concerning entire sanctification.

Q. What then is the point wherein we divide?—A. It is this: whether we should expect to be saved from all sin, before the article of death.

Q. Is there any clear scripture *promise* of this? That God will save us from all sin?—A. There is, Psal. cxxx. 8. Ezek. xxxvi. 25—29. 2 Cor. vii. 1. Deut. xxx. 6.

Q. But does any *assertion* answerable to this occur in the

New Testament?—*A.* There does, John iii. 8. Eph. v. 25—27. Rom. viii. 3, 4.

*Q.* Does the New Testament afford any farther ground, for expecting to be saved from all sin?—*A.* Undoubtedly it does, both in those prayers and commands which are equivalent to the strongest assertions.

*Q.* What prayers do you mean?—*A.* Prayers for entire sanctification; which, were there no such thing, would be mere mockery of God, Matt. vi. 13. John xvii. 20, 21—23. Eph. iii. 14—19. 1 Thes. v. 23.

*Q.* What command is there to the same effect?—*A.* Matt. v. 48. Matt. xxii. 27. But if the love of God fill all the heart, there can be no sin there.

*Q.* But how does it appear that this is to be done before the article of death?—*A.* 1. From the very nature of a command, which is not given to the dead, but to the living. Therefore, *Thou shalt love God with all thy heart*, cannot mean, thou shalt do this when thou diest, but while thou livest. 2. From express texts of Scripture, Titus ii. 11—14. Luke i. 74, 75.

*Q.* Is there any example in Scripture, of persons who had attained to this?—*A.* Yes; St. John, and all those of whom he says in his first Epistle, Chap. iv. 17, *Herein is our love made perfect, that we may have boldness in the Day of Judgment, because as he is, so are we in this world.*

*Q.* But why are there not more examples of this kind, recorded in the New Testament?—*A.* It does not become us to be peremptory in this matter. One reason might possibly be, because the Apostles wrote to the Church, while it was in a state of infancy. Therefore, they might mention such persons the more sparingly, lest they should give strong meat to babes.

*Q.* Can you shew one such example now?—Where is he, that is thus perfect?—*A.* To some who make this inquiry, one might answer, if I knew one here, I would not tell *you*. For you do not inquire out of love. You are like Herod, you only seek the young child to slay it. But more directly we answer, There are numberless reasons, why there should be few, if any indisputable examples. What inconveniences

would this bring on the person himself, set as a mark for all to shoot at! What a temptation would it be to others, not only to men who know not God, but to believers themselves! How hardly would they refrain from idolizing such a person! And yet, how unprofitable to gain-sayers! For if they hear not Moses and the prophets, Christ and his apostles, neither would they be persuaded, though one rose from the dead.

*Q.* Suppose one had attained to this, would you advise him to speak of it?—*A.* Not to them who know not God. It would only provoke them to contradict and blaspheme: nor to any without some particular reason, without some particular good in view. And then they should have an especial care, to avoid all appearance of boasting; and to speak more loudly and convincingly by their lives, than they can do by their tongues.

*Q.* Is it a sin, not to believe those who say they have attained?—*A.* By no means, even though they said true. We ought not hastily to believe, but to suspend our judgment, till we have full and strong proof.

*Q.* But are we not apt to have a secret distaste to any who say they are saved from all sin?—*A.* It is very possible we may; and that on several grounds: partly from a concern for the honour of God, and the good of souls, who may be hurt, yea, or turned out of the way, if these are not what they profess. Partly from a kind of implicit envy at those who speak of higher attainments than our own: and partly from our slowness and unreadiness of heart, to believe the works of God.

*Q.* Does not the harshly preaching perfection tend to bring believers into a kind of bondage, or slavish fear?—*A.* It does. Therefore we should always place it in the most amiable light, so that it may excite only hope, joy, and desire.

*Q.* Why may we not continue in the joy of faith, even till we are made perfect?—*A.* Why indeed. Since holy grief does not quench this joy. Since even while we are under the cross, while we deeply partake of the sufferings of Christ, we may rejoice with joy unspeakable.

*Q.* Do we not discourage believers from rejoicing evermore?—*A.* We ought not so to do. Let them all their life long, rejoice unto God, so it be with reverence. And even

if lightness or pride should mix with their joy, let us not strike at the joy itself (this is the gift of God) but at that lightness or pride, that the evil may cease and the good remain.

*Q.* Ought we to be anxiously careful about perfection, lest we should die before we have attained it?—*A.* In no wise. We ought to be thus *careful for nothing*, neither spiritual nor temporal.

*Q.* But ought we not to be *troubled*, on account of the sinful nature which still remains in us?—*A.* It is good for us to have a deep sense of this, and to be much ashamed before the Lord. But this should only incite us, the more earnestly to turn unto Christ every moment, and to draw light, and life, and strength from him, that we may go on, conquering and to conquer. And, therefore, when the sense of our sin most abounds, the sense of his love should much more abound.

*Q.* Will our joy or our trouble increase, as we grow in grace?—*A.* Perhaps both. But without doubt our joy in the Lord will increase as our *love* increases.

*Q.* Is not the teaching believers to be continually poring upon their inbred sin, the ready way to make them forget that they were purged from their former sins?—*A.* We find by experience it is. Or to make them under-value, and account it a little thing. Whereas indeed (though there are still greater gifts behind) this is inexpressibly great and glorious.

It was also asked, “*Q.* What instance or ground is there in the New Testament, for a National Church?—*A.* We know of none at all; we apprehend it to be merely a political institution.

“*Q.* In what age was the divine right of Episcopacy asserted in England?—*A.* About the middle of Queen Elizabeth's reign. Till then the Bishops and Clergy of England, continually allowed and joined in the ministration of those who were not episcopally ordained.

“There must in the nature of things, be a variety in church government; as God variously dispenses his gifts of nature, providence, and grace; both the offices and officers ought to be varied.”

The following are the names of those Itinerants who at this time acted as Assistants.

John Bennett, Joseph Cownley, John Downs, Edward Dunstan, John Haughton, Thomas Hardwick, John Jones, Samuel Jones, Samuel Larwood, Thomas Maxfield, Thomas Merryck, John Maddeern, John Nelson, Thomas Richards, Jonathan Reeves, Robert Swindels, John Trembath, James Wheatley, Thomas Westall, Francis Walker, Eleazer Webster, Richard Williamson.

And these following are the names of those who acted as Local Preachers. Some of whom shortly after commenced Itinerants, and lived and died in the work.

Samuel Appleyard, John Appleton, Cornelius Bastable, John Brown, Robert Blow, William Crouch, William Darney, William Fenwick, John Griffith, John Gill, Christopher Hopper, William Holmes, John Jennett, John Jenkins, Joseph Lee, Henry Lloyde, Anthony Lidscot, Edward May, Stephen Nichols, John Osborne, Edward Perronett, Charles Perronett, Archibald Pullam, James Pearce,\* John Rathaway, Thomas Rawlins, James Rogers, † Francis Scott,

\* This Brother kept a public house at Bradford, in Wiltshire. He lived many years, as he died in the year 1796 or 1797. He never let a man get drunk in his house. He let no company into his house on a Sabbath-day, unless they were travellers; he would only give his company at any time a certain quantity of liquor, and that in great moderation. He preached every Lord's-day in his town or neighbourhood; entertained the Preachers while he lived, brought up a large family of children in the Fear and Knowledge of God, whom he left comfortably situated in the world. He died rejoicing in the Lord; and left behind him the character of a sincere Christian. *The memory of the just is blessed.*

† This man was very useful while he lived. Before he was converted, he was a *chief* among the Colliers of Kingswood; and a great player on the violin. As soon as he was awakened under the ministry of Mr. Charles Wesley, he went home, broke and burnt his Fiddle, told his Wife he would never lead his companions in an ungodly way in the wood again. Which resolution he kept to his dying day. He was the first man that proposed holding Watch-Nights in Kingswood. He was the first Methodist Preacher that preached at Stroud, in Gloucestershire. He was more eminent among the Colliers in a religious way, after he was brought to the knowledge of God, than he was before as one of their ring leaders in folly and wickedness.

He had a son whose name was *James*, and a grandson of the same name whom he brought up in the Knowledge of God, and who is now an useful Local Preacher in the Bath Circuit.

John Slocombe, William Shent, John Skelton, John Spargo, David Tratham, Robert Taylor, Richard Watts, Matthew Watson, John Wheeler, William Walker, John Whitford.

These Travelling and Local Preachers were remarkable for *gravity* in their whole deportment: for *silence* in company unless when they reproved sin, or discoursed on religious subjects: and for prayer and singing of hymns. They seldom came out of any house without singing a hymn and going to prayer. Even at Inns, if possible, they prayed with the family, and they always distributed among them religious Tracts. The consequence was, they were greatly honoured by the Lord in the conversion of sinners.

At this Meeting the Minutes of the former Conferences respecting doctrines, together with these now agreed to, were first collected together and printed. Since that time this has often been done; and, as it is natural to expect, with considerable additions and explanations.

The Tract Society, first noticed June 21, 1747. Mr. Wesley says, "I set out for Brentford with Robert Swindels. The next day we reached Marlborough: when one in the room beneath us was swearing desperately. Mr. Swindels stepped down and put into his hand, the paper entitled *Swear not at all*. He thanked him, and promised to swear no more. And he did not while he was in the house." Prior to this Mr. Wesley wrote, A Word to a Smuggler, to a Sabbath-breaker, to a Swearer, to a Drunkard, to a Street-walker, to a Malefactor, to an Englishman, to a Soldier, to a Protestant, and to a Frecholder. He published these that his Preachers and People might have them to give away, to those who were guilty of these crimes, or in danger of falling into them. He considered this as one great mean of spreading the Knowledge of God.

He was the first that set it on foot, since the revival of religion, which began in Oxford in 1729. And while he lived he zealously promoted it: this was the first time he mentioned any good that sprung from it; and this he does very modestly. But no doubt great good has resulted from this christian method of reproving sin: while he lived, he and his people distributed thousands of these papers to the ignotant and unwary,

on their journeys, and in Cities, Towns and Villages. In the year 1794, Dr. Coke set on foot a *Religious Tract Society*. He, with the approbation of the Conference, enlarged the number of Tracts which were to be distributed, and promoted subscriptions from opulent persons, in order to defray the expense attending the institution. Since then it is become one of the standing means of promoting the cause of God; and similar institutions are established in some of the larger societies in the United Kingdom.

In the next month, Mr. Wesley wrote the following letter to his brother. I insert it, because it shews that he had thought more deeply respecting the nature of *Justifying Faith* after the last Conference. He was afterwards more accurate on that head, and spoke of it agreeably to the sentiments expressed in this letter.

“*Dear Brother,*

“Yesterday I was thinking on a *desideratum* among us, a *Genesis problematica* on justifying faith. A skeleton of it (which you may fill up, or any one that has leisure) I have roughly set down.

“Is justifying faith, *a sense of pardon! Negatur,*” (It is denied.)

“I. Every one is deeply concerned to understand this question well; but Preachers most of all: lest they should either make them sad whom God hath not made sad; or, encourage them to say, peace, where there is no peace. Some years ago we heard nothing of justifying faith, or a sense of pardon: so that when we did hear of them, the theme was quite new to us; and we might easily, especially in the heat and hurry of controversy, lean too much either to the one hand or to the other.

“II. By justifying faith I mean, that faith, which whosoever hath it not, is under the *wrath* and the *curse* of God. By a sense of pardon, I mean a distinct, explicit assurance that my sins are forgiven. I allow, 1. That there is such an explicit assurance. 2. That it is the *common* privilege of *real* Christians. 3. That it is the *proper Christian faith*, which purifieth the heart, and overcometh the world. But I cannot allow, that justifying faith is such an assurance, or necessarily connected therewith.

“III. Because, if justifying faith *necessarily* implies such an explicit assurance of pardon, then every one who has it not, and every one so long as he has it not, is under the *wrath* and under the *curse* of God. But this is a supposition contrary to Scripture, as well as to experience. Contrary to Isa. l. 10, *Who is among you, that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? Let him trust in the name of the Lord, and stay upon his God.* Contrary to Acts x. 34, *Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth Him, and worketh righteousness, is accepted with Him.*

“Contrary to experience: for I. R. &c. had peace with God, no fear, no doubt, before they had *that sense of pardon*. And so have I frequently had. Again, the assertion, that justifying faith is a sense of pardon, is contrary to *reason*: it is flatly *absurd*. For how can a *sense of our having received pardon*, be the *condition* of our receiving it!

“IV If you object, 1. ‘I. T. St. Paul, &c. had this sense.’ I grant they had; but they were justified before they had it. 2. ‘We know fifteen hundred persons who have this assurance.’ Perhaps so: but this does not prove, they were not justified till they received it. 3. ‘We have been exceedingly blessed in preaching this doctrine.’ We have been blessed in preaching the great truths of the gospel: although we tacked to them, in the simplicity of our hearts, a proposition which was not true. 4. ‘But does not our church give this account of justifying faith?’ I am sure she does of *saving* or *Christian* faith: I think she does of justifying faith too. But to the law and to the testimony. All men may err: but the word of the Lord shall stand for ever.”

Mr. Wesley remained firm in the sentiments here expressed; but he always declared, that the *proper Christian Faith* was accompanied with an assurance of God’s pardoning love, and that none should rest short of it.

In the year 1747, Mr. Thomas Williams, one of the Preachers, visited Dublin, and preached in the streets. He sent an account of his success to Mr. Wesley, who landed there on the 4th day of August following. From that time till his



death, he visited that city once in every two or three years, and generally took a *tour* through the whole kingdom. He also sent over Preachers, who were, at length, instrumental in planting Methodism in every county in Ireland.

1748. At this time abundance of objections were made against the lawfulness and expediency of Lay-Preaching. No impartial man could deny, but the Preachers spoke well, and reclaimed sinners. While Mr. Wesley was in Ireland, on his second visit there, he was addressed by Archdeacon Fleury on that head, to whom he returned the following answer, which had a great tendency to silence the objectors:—

“ *Rev. Sir,*

“ *Tullamore, May 4, 1748:*

“ I HAVE at present, neither leisure nor inclination to enter into a formal controversy: but you will give me leave, just to offer a few loose hints, relating to the subject of last night’s conversation.

“ 1. Seeing life and health are things of so great importance, it is, without question, highly expedient, that physicians should have all possible advantages of learning and education.

“ 2. That trial should be made of them by competent judges, before they practise publickly.

“ 3. That after such trial, they be authorized to practise by those who are empowered to convey that authority.

“ 4. And that while they are preserving the lives of others, they should have what is sufficient to sustain their own.

“ 5. But supposing a gentleman bred at the University of Dublin, with all the advantages of education, after he has undergone all the usual trials, and then been regularly authorized to practise.

“ 6. Suppose, I say, this physician settles at — for some years, and yet makes no cures at all: but after trying his skill on five hundred persons, cannot shew that he has healed one; many of his patients dying under his hands, and the rest remaining just as they were before he came.

“ 7. Will you condemn a man, who having some little skill in physic, and a tender compassion for those who are sick or dying all around him, cures many of those, without ee or reward, whom the doctor could not cure?

“ 8. At least, *did* not (which is the same thing as to the case in hand) were it only for this reason, because he did not go to them, and they would not come to him.

“ 9. Will you condemn him, because he has not learning? Or has not had an university education? What then? he cures those whom the man of learning and education cannot cure.

“ 10. Will you object, that he is no physician, nor has any authority to practise? I cannot come into your opinion. I think, he is a physician who heals; *Medicus est qui medetur*; and that every man has authority to save the life of a dying man.

“ But if you only mean, he has no authority to take fees, I contend not: for he takes none at all.

“ 11. Nay, and I am afraid it will hold, on the other hand, *Medicus non est qui non meditur*: I am afraid, if we use propriety of speech, he is no physician who works no cure.

“ 12. ‘O, but he has taken his degree of doctor of physic, and, therefore, has authority.’ Authority to do what? ‘Why, to heal all the sick that will employ him.’ But (to wave the case of those who will not employ him: and would you have even their lives thrown away?) he does not heal those that do employ him. He that was sick before, is sick still; or else he is gone hence, and is no more seen. Therefore, his authority is not worth a rush; for it serves not the end for which it was given.

“ 13. And surely he has no authority to kill them, by hindering another from saving their lives!

“ 14. If he either attempts or desires to hinder him, if he condemns or dislikes him for it, it is plain to all thinking men, he regards his own fees, more than the lives of his patients.

“ II. Now to apply. Seeing life everlasting and holiness, or health of soul, are things of so great importance, it is highly expedient, that Ministers, being physicians of the soul, should have all advantages of education and learning.

“ 2. That full trial should be made of them, in all respects, and that by the most competent judges, before they enter on the public exercise of their office, the saving souls from death.

“ 3. That after such trial, they be authorized to exercise

that office, by those who are empowered to convey that authority: (I believe bishops are empowered to do this, and have been so, from the apostolic age.)

“ 4. And that those whose souls they save, ought in the mean time to provide them what is needful for the body.

“ 5. But suppose a gentleman bred at the university in Dublin, with all the advantages of education; after he has undergone the usual trials, and been regularly authorized to save souls from death:

“ 6. Suppose, I say, this Minister settles at —— for some years, and yet saves no soul at all; saves no sinners from their sins; but after he has preached all this time to five or six hundred persons, cannot shew, that he has converted one from the error of his ways. Many of his parishioners dying as they lived, and the rest remaining just as they were before he came.

“ 7. Will you condemn a man, who having compassion on dying souls, and some knowledge of the Gospel of Christ, without any temporal reward, saves many from their sins, whom the Minister could not save.

“ 8. At least *did* not: nor ever was likely to do it, for he did not go to them, and they would not come to him.

“ 9. Will you condemn such a preacher, because he has not learning? Or has not had an university education? What then? He saves those sinners from their sins, whom the man of learning and education cannot save.

“ 10. Will you object, ‘But he is no Minister, nor has any authority to save souls?’ I must beg leave to dissent from you in this. I think, he is a true, evangelical Minister, *dia-konos*, servant of Christ and his Church, who *átos diakonos*, so ministers, as to save souls from death, to reclaim sinners from their sins; and that every Christian, if he is able to do it, has authority to save a dying soul. But if you only mean, he has no authority to take tythes, I grant it. He takes none. As he has freely received, so he freely gives.

“ 11. But to carry the matter a little farther. I am afraid, it will hold on the other hand, with regard to the soul as well as the body, *Medicus non est qui non medetur*. I am afraid, reasonable men will be much inclined to think, he that saves no souls, is no Minister of Christ.

“ 12. ‘ O, but he is ordained, and therefore has authority.’ Authority to do what? To save all the souls that will put themselves under his care. True; but to wave the case of them that will not. And would you desire that even those should perish? he does not, in fact, save them that are under his care. Therefore, what end does his authority serve? He that was a drunkard, is a drunkard still. The same is true of the sabbath-breaker, the thief, the common swearer. This is the best of the case: for many have died in their iniquity, and their blood will God require at the watchman’s hand.

“ 13. For surely he has no authority to murder souls: either by his neglect, by his smooth if not false doctrine, or by hindering another from plucking them out of the fire, and bringing them to life everlasting.

“ 14. If he either attempts or desires to hinder him, if he condemns or is displeased with him for it, how great reason is there to fear, that he regards his own profit, more than the salvation of souls?

I am, Rev. Sir,

Your affectionate brother,

JOHN WESLEY.”

In this defence of Lay-Preachers, three things are observable. 1. The Preacher should be wise in spiritual things. 2. His usefulness in turning sinners from the error of their ways, should be apparent. 3. If such persons give themselves wholly to the work, and need support, they have a right to claim it, from those to whom they minister. Those who answer the above description, are undoubtedly authorized by God to preach the Gospel, and will be certainly received by God’s people. But if they do not answer it, they have no authority from God, nor should they have any from man, to preach in Christ’s name.

### CHAPTER III.

*From the Conference in 1748, to that in London in 1763.*

June 22, 1748, the fifth Conference was held in Bristol. Seventeen Preachers were present, among whom was Mr.

Philip Gibbs, late Baptist Minister of Plymouth, who at that time was stationed on one of our Circuits. From this time till the Conference in 1763, the minutes were not published. It does not appear from the Journals, that there was a set time fixed for holding a Conference every year during this period; though in some years there were two Conferences. Mr. Wesley, it seems, directed the Preachers where they should labour, by letter, and conferred with those whom he could collect in his journeys; by which means the circuits were supplied with Preachers, and the rules of the Society enforced.

At this time, Kingswood School was opened, near Bristol, for the education of the Preachers' children. There had been one erected there before, for the children of the Colliers. For many years, several of the Methodists sent their children to be educated there. It is now used wholly for the education of the Travelling Preachers' children. Mr. Wesley thus speaks of it:

“ Friday, June 24, 1748, being the day we had appointed for opening the School at Kingswood, I preached on—‘Train up a child in the way he should go, and when he is old, he will **not** depart from it,’ Prov. xxii. 6. My brother and I, then administered the Lord's Supper, to many who came from far. We then agreed on the general rules of the School which we published soon after.”

From this time, a public collection has been made through all the Societies, once in every year, for Kingswood School. In order to encourage the people to contribute to its support. Mr. Wesley, in the year 1756, asked the Conference, ‘What can be done to make the Methodists more sensible of the excellency of Kingswood School?’

The answer agreed upon, is published in the account of the School, at the end of this volume. The people were well pleased with it, for since that time they have liberally supported it.

A circumstance respecting the erection of this edifice, deserves to be remembered. Mr. Wesley was mentioning to a lady, with whom he was in company, in the neighbourhood of Bristol, his desire and design of erecting a *Christian School*, such as would not disgrace the apostolic age. The lady was

so pleased with his views, that she immediately went to her scrutoire, and brought him five hundred pounds in bank notes, desiring him to accept of them; and to enter upon his plan immediately. He did so. Afterwards, being in company with the same lady, she enquired how the building went on; and, whether he stood in need of further assistance. He informed her, that he had laid out all the money he had received, and that he was three hundred pounds in debt; at the same time apologizing, and entreating her not to consider it as a concern of hers'. But she immediately retired, and brought him the sum he wanted. It would give me pleasure, if I could record this lady's name; but though I cannot, I hope it is enrolled in the Lamb's Book of Life; and that her example will be followed by those who have it in their power to do good unto all men; and especially to those who are of the household of faith.

Mr. Benson, and Mr. Moore, two of our senior preachers, told me they heard Mr. Wesley relate the above anecdote. I had often heard it from sundry persons, while labouring on the Bristol Circuit, from 1800 to 1802.

1749. This year Mr. Wesley began to compile the Christian Library, and completed it in fifty volumes duodecimo. He published it under the following title, "A Christian Library: consisting of Extracts from, and Abridgments of, the choicest pieces of Practical Divinity, which have been published in the English Tongue." It is a very useful work, but the expense was too great for a poor people; therefore, it is not much known among the Methodists. Mr. Wesley remarked concerning it, in the year 1752, "It cost me two hundred pounds: perhaps the next generation may know its worth."

August 20, 1749. The sixth Conference was held at London.

In the latter end of this year, Mr. Hopper commenced an Itinerant Preacher. In the former year, (1748) while he lived at Hindley-Hill, in Allendale, in the North of England, his labours were very useful. He formed Societies at Westallen, Alesden, Ninthead, and Waredale. He tells us in his "Memoirs," Arminian Mag. Vol. IV. Page 30, "There was

then no provision made for Preachers, or Preachers' wives: nor any funds amongst the Methodists. He that had a staff might take it, go without it, or stay at home," if he did not choose to trust God in this way. The Societies at that time provided the preachers with those things which were necessary without any fixed allowance.

In January, 1750, a union took place between Mr. Wesley and Mr. Whitefield, so that they preached in each other's chapels. This gave the former great satisfaction, for he notices it in his 8th Journal, at page 23. "Friday 19th, in the evening I read prayers at the chapel in West-street, and Mr. Whitefield preached a plain, affectionate discourse. Sunday 21, he read prayers, and I preached. Sunday 28, I read prayers, and Mr. Whitefield preached. How wise is God, in giving different talents to different preachers! So, by the blessing of God, one more stumbling-block is removed." After this, those two great men always spoke of each other in the most affectionate manner, and assisted each other in their labours, wherever they providentially met; and kept up a correspondence by letter while Mr. Whitefield lived.

In February of this year, the great persecution which began in Cork, in the autumn of last year, and which lasted for upwards of three months in this, raged horribly. The mob was headed by Nicholas Butler, a *ballad-singer*, and committed great outrages. Butler was secretly encouraged by some of the Magistrates. They entered the place of their assembly, pulled down the preacher, tore out the windows, demolished the pulpit, burnt the seats, fell upon men, women, and children, with swords and clubs, and committed other acts of violence, too shocking to name. Redress was sought for in vain; several depositions were laid before the grand jury, but they did not find one bill against the rioters; on the contrary, they made that memorable presentment, which will be preserved in their records as a witness against them, of the force of *prejudice* united with *ignorance*, to succeeding generations. "We find, and present Charles Wesley, Thomas Williams, Robert Swindels, Jonathan Reeves, Samuel Larwood, Joseph Cownley, John Haughton, James Wheatley, Charles Skelton, William Tucker, and Daniel Sullivan, as

persons of ill fame, vagabonds, and common disturbers of his Majesty's peace; and pray that they may be transported!" These were all Preachers, except the last, who was a respectable citizen. His crime was, that he received the Preachers into his house. This encouraged the mob, who now scoured the streets day any night, shouting, "Five pounds for a *Swadler's* head;" the name by which the Methodists are chiefly distinguished in Ireland, being first given to a Mr. Cennick, upon his preaching from these words, "Ye shall find the babe wrapped in *swaddling* clothes," &c. At the Lent assizes, his Majesty's judge inquired for the persons presented; and upon their standing forth, he was visibly agitated, and for some time unable to proceed. He at length called for the evidence; on which the ballad-singer appeared; and after being asked his profession, the judge ordered him to withdraw. No other persons appearing, he turned to the Ministers, and said, "Gentlemen, there is no evidence against you; you may retire: I am very sorry you have been treated so very improperly. I hope the police of this city will be better attended to for the time to come." Mr. Wesley observed ironically, "This memorable presentment is worthy to be preserved in the annals of Ireland, to all succeeding generations." These good men being thus liberated in the most honourable manner, the Preachers have ever since been treated with peculiar respect in the city of Cork.

Daniel Crone, Esq. was Mayor in the year 1749, and William Holmes, Esq. in the year 1750. James Chatterton, and John Reily, Esquires, were the Sheriffs.

March 8, 1750, the seventh Conference was held in Bristol. Mr. Wesley only says concerning it, "I desired all the Preachers that were in Bristol, to meet me at four in the afternoon: and so every day while I was in Town."

In the month of July, in this year, Thomas Walsh began to preach at Shronill, within fifteen miles of the city of Limerick, in Ireland: being advised to it by Mr. Wesley. He was one of the most useful and laborious of the Methodist Preachers, during the short time he lived, which was only about eight years after he began to travel. He died the 8th day of April, 1759, in the twenty-eighth year of his age, greatly



lamented by all that knew him. His life was afterwards published by Mr. James Morgan, and is greatly esteemed by the people.

The following is Mr. Wesley's character of Thomas Walsh. "That blessed man sometimes preached in Irish, mostly in English; and wherever he preached, whether in English or Irish, the word was sharper than a two-edged sword. So that I do not remember ever to have known any Preacher, who, in so few years as he remained upon earth, was an instrument of converting so many sinners from the error of their ways. By violent straining of his voice, he contracted a true pulmonary consumption, which carried him off. O what a man to be snatched away in the strength of his years! Surely thy judgments are a great deep!

"He was so thoroughly acquainted with the Bible, that if he was questioned concerning any Hebrew word in the Old, or any Greek word in the New Testament, he would tell, after a little pause, not only how often one or the other occurred in the Bible, but also what it meant in every place. Such a master of Bible knowledge I never knew before, and never expect to see again."

He was the first Lay-Preacher, that preached in a forenoon in Mr. Wesley's Chapels in London, after a regular Clergyman had read the prayers. This is now frequently done by all the Lay-Preachers; but before Mr. Walsh's time, it was considered as a disgrace to the clergymen, and a separating from the Church, and therefore never done. The divine unction which attended his word, overcame the people's prejudices; and led them to request him to speak unto them the word of life.

Mr. Morgan published nine sermons of Mr. Walsh's, after his death, from his manuscripts. They display great energy of thought, and boldness of address to his hearers.

Aug. 25, 1750, Mr. John Jane, one of the preachers, died at Epworth, in Lincolnshire. His last words were, "I find the love of God in Christ Jesus." All his clothes, linen and woollen, stockings, hat and wig, were not sufficient to answer his funeral expenses, which amounted to one pound seventeen shillings and three-pence. All the money he had was, one

shilling and four-pence. Upon this, Mr. Wesley observes, "It was enough for any unmarried Preacher of the Gospel to leave to his executors."

March 11, 1751, the eighth Conference began in Bristol. Mr. Wesley remarks on this occasion, "Many of our Preachers came from various parts. My spirit was much bowed down among them, fearing some of them were perverted from the simplicity of the Gospel. But I was revived at the sight of John Haime, John Nelson, and those who came with them in the evening; knowing they held the truth as it is in Jesus, and did not hold it in unrighteousness." He was however pleasingly disappointed, as those were also who had suggested these fears to him. "*Monday*, says he, our Conference began, and the more we conversed, the more brotherly love increased. The same spirit we found on *Tuesday* and *Wednesday*. I expected to have heard many objections to our first doctrines. But none appeared to have any: we seemed to be all of one mind as well as one heart." Mr. Wesley from this time was not so ready to believe such reports. This will appear in the sequel of this History.

In April of this year, Mr. Wesley visited Scotland, accompanied by Mr. Christopher Hopper. This was the beginning of Methodism in Scotland. He observes, "We met with greater success than we expected." It has not prospered much in that country. One great design in sending Preachers thither is, to make a stand against the overflowing of Arianism and Socinianism in that kingdom.

A second Conference was held this year. Mr. Wesley speaks thus of it. 1751. Wednesday, May 15th. "We had a little Conference at Leeds with about thirty Preachers. I particularly inquired concerning their grace, and fruit; and found reason to doubt of one only." This was the first meeting of the kind held in that town.

On the 25th of June, James Wheatley, one of the Preachers, who had grievously sinned, was expelled from the Connexion: this was the first instance of that kind. Mr. Wesley and his brother expelled him by giving him the following note, dated on this day, and which they afterwards found it necessary to make public.

“Because you have wrought folly in Israel, grieved the Holy Spirit of God, betrayed your own soul into temptation and sin, and the souls of many others, whom you ought, even at the peril of your own life, to have guarded against all sin; because you have given occasion to the enemies of God, whenever they shall know these things, to blaspheme the ways and truth of God: We can in no wise receive you as a fellow-labourer, till we see clear proofs of your real and deep repentance. Of this you have given us no proof yet. You have not so much as named one single person, in all England or Ireland, with whom you have behaved ill, except those we knew before.

“The least and lowest proof of such repentance which we can receive is this. That till our next Conference, (which we hope will be in October,) you abstain both from preaching and practising Physic. If you do not, we are clear; we cannot answer for the consequence.

JOHN WESLEY.

CHARLES WESLEY.”

In this same year, the disputes began in the connexion respecting our union with the Church of England. They seem to have been owing to the following causes:—1. Many dissenters had been converted to God by the preaching of the Methodists. They joined the Society, and some of them were made *Leaders*, and also became *Preachers*. These, though men of real piety, retained something of their old prejudices against National Church establishments. 2. Some who were originally Church-people, changed their sentiments, on account of the illiberal treatment they met with from some of the *Clergy* of the established church, and also from the want of piety among the people. 3. Some of the *Preachers* also were rather intemperate in their zeal in pointing out the crimes of wicked ministers. The disputes arising from these things caused uneasiness to the Societies while Mr. Wesley lived, but it greatly increased in the first four years after his death: and hence a more liberal plan became absolutely necessary.

December 26, Mr. John Bennet, who had joined Mr. Wesley in the year 1743, and had been very useful in Derbyshire, Cheshire, and Lancashire, at length separated. He made

the breach, on this day, in Bolton-la-moors. He called Mr. Wesley a Pope, and charged him with preaching Popery ! and also with denying the perseverance of the saints, and teaching sinless perfection ! The first two charges were totally false ; the two latter misrepresented. Mr. Wesley taught that a believer might, though he need not, fall from grace : he never used the term *sinless* perfection ; but he exhorted believers to love God with all their heart, which he termed *Christian perfection*. Mr. Bennet's words made a noise for a few years, and disturbed the Societies where he was most popular. Then the storm blew over ; the Lord supported Mr. Wesley, and the Methodists recovered more than they had lost.

This year the first Conference was held in Ireland. It gives me pleasure to lay before my readers a copy of the minutes of it. It was written by one of the preachers then present, and communicated to the editor of the Methodist Magazine, by Mr. Samuel Wood, a Methodist Preacher. Mr. Wood sent it to the Editor, April 30, 1807, and in the same year it was published in Dublin in the above Magazine.

MINUTES of a Conference held in Limerick, on Friday and Saturday, August 14th and 15th, 1752, between the Rev. John Wesley, Samuel Larwood, John Haughton, Joseph Cownley, John Fisher, John Fenwick, Jacob Rowell, Thomas Keade, Robert Swindels, and John Whitford.

*Question.* What is the cause of the general decay of the societies in Ireland? Have any wrong doctrines been preached? Has there been any neglect of discipline? Or have any of our Preachers behaved amiss? *Answer.* All these causes have been inquired into.

#### OF DOCTRINE.

*Q.* What wrong Doctrine has been preached? *A.* Such as borders both on Antinomianism and Calvinism.

*Q.* How shall we guard against Antinomianism? *A.* By reading and weighing Baxter's Aphorisms on Justification.

N. B. These were then carefully read, the Scriptures referred to, examined, and all objections considered.

*Q.* Are we all convinced that this Doctrine (contained in the

**Aphorisms**) is true and scriptural? *A.* We are all convinced that it is.

*Q.* Whence is it then, that so many condemn this book; and that we ourselves have been so prejudiced against it?

*A.* We were prejudiced against it, because we did not understand it; no doubt this is the case with others also.

*Q.* How far do any of us believe the Doctrine of absolute Predestination? *A.* None of us believe it at all.

*Q.* Shall we read what has been said in Conference concerning Christian Perfection, and concerning the Assurance of Faith? *A.* By all means.

*N. B.* This was accordingly read, and all present assented thereto.

#### OF DISCIPLINE.

*Q.* Have not some of our Preachers neglected the Rules laid down in the former Conferences? *A.* We are resolved (by the grace of God) to observe them for the time to come.

*Q.* If any Preacher neglect his duty, shall the nearest Preacher endeavour to supply his neglect? *A.* Yes. After he has, first, lovingly told him of his fault, and, secondly, written to the next Assistant.

*Q.* How shall we avoid thinking evil of each other? *A.* 1st. Be extremely cautious of believing any thing you hear before you have spoken to the person concerned. 2d. Speak to him of it the first time you see him. 3d. Till then speak of it to no other person whatsoever.

*Q.* Can we receive any as fellow-labourers, who do not agree with us both in doctrine and discipline? *A.* In no wise. How can two walk together unless they be agreed?

*Q.* Should any one set up for a Preacher in any place, without the approbation of the Assistant? *A.* By no means. This has already been attended with great inconveniences.

*Q.* Do we accept of James Morris, John Ellis, James Wilde, George Savage, Samuel Hobart, and Philip Geyar?

*A.* We do willingly give them the right hand of fellowship, and accept of them as fellow-labourers.

*Q.* Should the morning preaching be neglected in any place? *A.* Of the two, it is better to neglect the evening.

*Q.* But, what if a Preacher be unable to preach twice a day? *A.* He can only be a *Local Preacher*.

*Q.* What can he do, who is unable for a time? *A.* 1st. He should write immediately to the Assistant, and 2d. earnestly exhort the people to meet in the morning without him.

*Q.* How shall we all set an example to the people of decency in public worship? *A.* 1st. Let us constantly kneel at prayer, and stand during singing, and while the text is repeated. 2d. Let us be *serious* and *silent* both while the service lasts, and while we are coming in and going out.

*Q.* Shall we permit any to be present at the public meeting of the Bands who have not a ticket? *A.* Certainly no, by that means we should rather discourage those who are admitted.

*Q.* What if one forget his Band or Society Ticket? *A.* He may be permitted to come in once, but not if he forget it twice together.

*Q.* When and where shall the quarterly meetings be kept for the ensuing year? *A.* At Cork, Limerick, Cooly-lough, and Lisburn; on the Tuesday after Michaelmas-day, Christmas-day, Lady-day, and Midsummer-day.

#### OF BEHAVIOUR.

*Q.* Should we not preach more expressly and more strongly on self-denial, than we have hitherto done? *A.* By all means, in this kingdom more especially, where it is scarce ever mentioned or thought of.

*Q.* Should we not recommend fasting in particular? *A.* We should, both frequently and strongly.

*Q.* Ought we not to practise it ourselves? *A.* Undoubtedly we ought; particularly on Fridays, if health permit; nay we ought to be patterns not only of temperance, but of abstinence of every kind.

*Q.* What should we avoid next to luxury? *A.* Idleness, or it will destroy the whole work of God in the soul; and in order to this, let us not pass one day, without spending at least one hour in private prayer.

#### OF APPOINTMENTS.

*Q.* In what places may the travelling Preachers labour

for the ensuing year? *A.* Joseph Cownley, till Christmas in Cork—till Lady-day in Dublin—till Midsummer in Limerick—till Michaelmas in the North.

John Fisher, till Christmas in Limerick—till Lady-day in Cork—till Midsummer in Athlone Circuit—till Michaelmas in Dublin.

John Fenwick, till Christmas in the North—till Lady-day in Limerick—till Midsummer in the North—till Michaelmas in Cork.

Jacob Rowell, till Christmas in Wexford Circuit—till Lady-day in Athlone Circuit—till Midsummer in Limerick—till Michaelmas in Wexford Circuit.

Thomas Keade, till Christmas in Athlone Circuit—till Lady-day in Wexford ditto—till Midsummer in Athlone ditto—till Michaelmas in the North.

Robert Swindels, till Christmas in Athlone Circuit—till Lady-day in Limerick—till Midsummer in the North—till Michaelmas in Athlone Circuit.

John Edwards, till Christmas in Athlone Circuit—till Lady-day in the North—till Midsummer in Cork—till Michaelmas in Limerick.

October 16, 1752, the ninth Conference was held in Bristol. At this time it was agreed that the Preachers should receive a stipend of twelve pounds per annum, in order to provide themselves with necessaries. Before this period, the Stewards of each Society supplied the Preachers with what they wanted, so that they received no money except what was voluntary from individuals, and a little from the Stewards to pay their travelling expenses. The consequence was, some popular Preachers had abundance, while others were comparatively destitute. By this regulation the evil was remedied. But it was some years before this rule was universally adopted. In the year 1762 there was no such allowance in the York Circuit. In the year 1764, in the Norwich Circuit, the practice was to divide the Love-feast money among the Preachers, which was very little indeed. And in the year 1765, a deputation from the York Circuit attended at Manchester, in order to plead against the *large* sum of twelve pounds a year; but they were over-ruled, and it was finally and universally

established. At the Conference in 1800, it was increased again, as appears by the following minute; "We recommend it to every Quarterly Meeting, where it is not done, to raise the Preachers' stipend to four pounds a quarter."

May 22, 1753, the tenth Conference began in Leeds. Mr. Wesley's account of it is, "Most of our Preachers met, and we conversed freely together, morning and afternoon, to the end of the week; when our Conference ended with the same blessing as it began; God giving us all to be not only of one heart, but of one judgment."

May 22, 1754, the eleventh Conference began in London. Mr. Wesley says of it, "The spirit of peace and love was in the midst of us. Before we parted, we all willingly signed an agreement, not to act independnt y of each other; so that the breach lately made, has only united us more closely together than ever." The breach alluded to was, Samuel Larwood, Jonathan Reeves, John Whitworth, Charles Skelton, and John Edwards, left the Itinerant plan, and got independant congregations for themselves, in different parts of England. They were eminent men in the connexion at this time, and probably would not have ceased to travel if there had been a provision for their wives and children.

This was the first time that the Preachers confirmed their love to each other by signing their names to their resolutions. This measure has been often recurred to since that time, and it has been productive of the happiest effects.

May 6, 1755, the twelfth Conference began in Leeds. "The point," says Mr. Wesley, "on which we desired all the Preachers to speak their minds at large was, whether we ought to separate from the Church? Whatever was advanced on the one side or the other, was seriously and calmly considered: and on the third day we were all fully agreed in that general conclusion, That whether it was *lawful* or not, it was no ways *expedient*."

In the month of August, in this year, the renewing of the Covenant, which is now generally practised in all the larger Societies, on the last night of the old, or first Sunday of the new year, was begun by Mr. Wesley in London. After reciting the tenor of the Covenant, in the words of that blessed



man, *Richard Alleine*, the people stand up, or lift up their hand in token of assent. It is generally a very solemn season, and productive of blessed effects.

Mr. Wesley says, "Wednesday, August 6, I mentioned to the congregation another means of increasing serious religion, which had been frequently practised by our forefathers, and attended with eminent blessing; namely the joining in a covenant to serve God, with all our soul. I explained this for several mornings following; and on Friday, many of us kept a fast unto the Lord, beseeching him to give us wisdom and strength, to promise unto the Lord our God and keep it." The fast preceding this mean of grace, and the Sacrament following it, made it altogether a very solemn season. As God is ever the same, delighting in the happiness of his creatures, whenever they approach him in this manner he will bless them.

August 26, 1756, the thirteenth Conference was held in Bristol. Mr. Wesley's account of it is, "About fifty of us being met, the rules of the Society were read over, and carefully considered one by one. But we did not find any that could be spared. So we all agreed to abide by them all, and to recommend them with our might.

"We then largely considered the necessity of keeping in the Church, and using the Clergy with tenderness. And there was no dissenting voice. God gave us all to be of one mind, and of one judgment.

"The rules of the Bands were read and considered, one by one: which after some verbal alterations, we all agreed to observe and enforce.

"The rules of Kingswood school were also read and considered, one by one. And we were all convinced they were agreeable to scripture and reason. In consequence of which it was agreed, 1. That a short account of the design and present state of the school be read by every Assistant in every Society. 2. That a subscription for it be begun in every place, and (if need be) a collection made every year."

The nature and necessity of the yearly subscription was fully explained, and earnestly recommended to all the Societies. It had been made in a few of them before this time, but

now it was recommended to be made in the classes, at the Christmas visitation, and received at the March visitation following, in order to defray the expenses occasioned, 1. By building preaching-houses from the year 1740 to the present time, 1756. 2. By sending out Preachers who were able and willing to travel, but who could not provide themselves with necessaries. 3. To support the Preachers while labouring in the poor Circuits in England, Scotland, Wales, and Ireland. 4. To enable them to take the benefit of the Law when persecuted by wicked and unreasonable men. Mr. Wesley's address to the Societies was as follows:

“ Men and brethren, help ! Was there ever a call like this, since you first heard the Gospel sound ? Help to relieve your companions in the kingdom of Jesus, who are pressed above measure. ‘ Bear ye one another’s burdens, and so fulfil the law of Christ.’ Help to send forth able, willing labourers into your Lord’s harvest : so shall ye be assistant in saving souls from death, and hiding a multitude of sins. Help to spread the Gospel of your salvation into the remotest corners of the kingdom, till ‘ the knowledge of our Lord shall cover the land, as the waters cover the sea.’ Help to deliver the poor out of the hand of the oppressor, to procure them the blessings which we enjoy : so shall it appear to ourselves, and all men, that we are indeed one body, united by one spirit : so shall the baptized heathens, be yet again constrained to say, ‘ See how these Christians love one another.’ Let none be excluded from giving something, be it a penny, a half-penny, a farthing. Remember the widow’s two mites ! And let those who are able to give shillings, crowns, and pounds, do it willingly. The money contributed will be brought to the ensuing Conference. Two-thirds of it, at least, will be allotted for those public debts, which call the loudest. The rest will be partly employed, in setting at liberty such local preachers as are tied down by small debts ; partly reserved for propagating the Gospel, where there are none to bear the expenses of the preacher.”

The debt of the Connexion at that time, (1756) was near £4000 for chapels. In 1771, £6958 ; and at present (1812) it is upwards of £100,000 in the United Kingdom.

The expenses of Building, and Law are now taken off this collection, and yet it falls short every year, of defraying the necessary expenses, even with the addition of all the profits of the books.

“ My brother and I closed the Conference, by a solemn declaration of our purpose, never to separate from the Church. And all our brethren concurred therein.”

The good produced by thus leading the Preachers to consider their first principles, made Mr. Wesley often do the same while he lived.

The following is Mr. Wesley's account of Mr. Fletcher's joining him as a fellow-labourer. “ March 13th, 1757, finding myself weak at Snows-fields, on the Saturday evening, where I was under the necessity for the want of time and help, to preach and administer the Lord's Supper once a month, I prayed that God, if he saw good, would send me help the next day, at West-street, Seven Dials. He did so. As soon as I had done preaching, Mr. Fletcher came, who had just then been ordained Priest, and hastened to the Chapel, on purpose to assist me, as he supposed me to be alone. How wonderful are the ways of God! When my bodily strength failed, and no clergyman in England was able and willing to assist me, he sent me help from the mountains of Switzerland! And a help-meet for me in every respect! Where could I have found such another!”

1757. Mr. Wesley observes, that on May 21, in this year, “ being at Keighly, in Yorkshire, I had a little Conference with our Preachers;” but this did not prevent the regular Meeting. Accordingly we find, that on August 4, the 14th Conference began in London. Mr. Wesley's account of it is, “ From the first hour to the last, there was no jarring string, but all was harmony and love!”

In the month of August, in this year, Mr. Alexander Mather was received as a travelling Preacher. In his Memoirs, published in the *Arminian Mag.* Vol. III, Page 149, he says, “ It was agreed that I should travel, and that my wife should have the fixed allowance of four shillings per week, paid her by the Stewards of the London Society, Messrs. Brott's and Hobbins. This was the beginning of the settlement for

Preacher's Wives, which (with the addition of four guineas a year) continues to this day." Mr. Mather was the first married Preacher taken into the Connexion, and his wife was the first provided for, by a fixed sum of money paid her by the Methodists. He died at York, August 22, 1800, after having travelled forty-three years. He had been from the first day until his death, a very laborious and useful Preacher. Before the time of his admission, the preachers' wives and families were very badly provided for: sometimes the Stewards attended to their wants, and at other times overlooked them. At all times their provision was precarious.

August 10, 1758, the fifteenth Conference was held in Bristol. Mr. Wesley says of it, "It began and ended in perfect harmony."

The doctrine of Christian Perfection was again considered. The following minute, published in Mr. Wesley's Plain Account of Christian Perfection, was the conclusion of their debates on the subject:—

*Q.* What was the judgment of all our brethren, who met at Bristol, in August 1758, on this head?—*A.* It was expressed in these words. 1. Every man may mistake as long as he lives. 2. A mistake in *opinion*, may occasion a mistake in *practice*. 3. Every such mistake is a transgression of the perfect law. Therefore, 4. Every such mistake, were it not for the blood of atonement, would expose to eternal damnation. 5. It follows, that the most perfect have continual need of the merits of Christ, even for their actual transgressions, and may say for themselves, as well as for their brethren, *Forgive us our trespasses.*

In this year, Mr. Wesley published his Twelve Reasons against separating from the Church of England. They are as follows. I will also add Mr. Charles Wesley's testimony to them.

Whether it be *lawful* or not, (which itself may be disputed, being not so clear a point as some may imagine) it is by no means *expedient* for us to separate from the Established Church:

1. Because it would be a contradiction to the solemn and

repeated declarations, which we have made in all manner of ways, in preaching, in print, and in private conversation :

2. Because (on this as well as many other accounts) it would give huge occasion of offence to those who seek and desire occasion, to all the enemies of God and his truth :

3. Because it would exceedingly prejudice against us many who fear, yea, who love God, and thereby hinder their receiving so much, perhaps any farther benefit from our preaching :

4. Because it would hinder multitudes of those who neither love nor fear God, from hearing us at all :

5. Because it would occasion many hundreds, if not some thousands of those who are now united with us, to separate from us; yea, and some of those who have a deep work of grace in their souls :

6. Because it would be throwing balls of wild-fire among them that are now quiet in the land. We are now sweetly united together in love. We mostly think and speak the same thing. But this would occasion inconceivable strife and contention, between those who left, and those who remained in the Church, as well as between those who left us, and those who remained with us: Nay, and between those very persons who remained, as they were variously inclined one way or the other :

7. Because, whereas controversy is now asleep, and we, in great measure, live peaceably with all men, so that we are strangely at leisure to spend our whole time and strength, in enforcing plain, practical, vital religion, (O what would many of our forefathers have given, to have enjoyed so blessed a calm?) This would utterly banish peace from among us, and that without hope of its return. It would engage me for one, in a thousand controversies, both in public and private; (for I should be in conscience obliged to give the reasons of my conduct, and to defend those reasons against all opposers) and so take me off from those more useful labours, which might otherwise employ the short remainder of my life :

8. Because to form the Plan of a New Church would require infinite time and care, (which might be far more profit-

ably bestowed) with much more wisdom and greater depth and extensiveness of thought, than any of us are masters of:

9. Because from some having barely entertained a distant thought of this, evil fruits have already followed, such as prejudice against the clergy in general; and aptness to believe ill of them; contempt (not without a degree of bitterness), of clergymen as such, and a sharpness of language toward the whole order, utterly unbecoming either gentlemen or christians:

10. Because the experiment has been so frequently tried already, and the success never answered the expectation. God has, since the Reformation, raised up from time to time, many witnesses of pure religion. If these lived and died (like John Arndt, Robert Bolton, and many others) in the churches to which they belonged, notwithstanding the wickedness which overflowed both the teachers and people therein; they spread the leaven of true religion far and wide, and were more and more useful, till they went to Paradise. But if upon any provocation or consideration whatever, they separated, and founded distinct parties, their influence was more and more confined; they grew less and less useful to others, and generally lost the spirit of religion themselves in the spirit of controversy:

11. Because we have melancholy instances of this, even now before our eyes. Many have in our memory left the Church, and formed themselves into distinct bodies. And certainly some of them, from a real persuasion, that they should do God more service. But have any separated themselves and prospered? Have they been either more holy, or more useful than they were before?

12. Because by such a separation we should not only throw away the peculiar glorying which God has given us, that we do and will suffer all things for our brethren's sake, though the more we love them, the less we be loved: but should act in direct contradiction to that very end, for which we believe God hath raised us up. The chief design of his Providence in sending us out, is undoubtedly, to quicken our brethren. And the first message of all our Preachers is, to the lost sheep of the Church of England. Now would it not be a flat con-

tradition to this design, to separate from the Church? These things being considered, we cannot apprehend, whether it be lawful in itself or not, that it is lawful for us: were it only on this ground, that it is by no means expedient.

JOHN WESLEY.

I think myself bound in duty, to add my Testimony to my Brother's. His Twelve Reasons against our ever separating from the Church of England, are mine also. I subscribe to them with all my heart. Only with regard to the first, *I* am quite clear, that it is neither expedient, nor *lawful* for *me* to separate: and I never had the least inclination or temptation so to do. My affection for the Church is as strong as ever: and I clearly see my calling; which is, to live and to die in her communion. This, therefore, I am determined to do, the Lord being my helper.

CHARLES WESLEY.

August 8, 1759, the sixteenth Conference began in London. Mr. Wesley observes concerning it, "Our time was almost entirely employed in examining whether the spirit and lives of our Preachers were suitable to their profession? Great was the unanimity and love that reigned among us. And if there were any who hoped or feared the contrary, they were happily disappointed."

Mr. Wesley says, "At this Conference, (1759) perceiving some danger, that a diversity of sentiments should insensibly steal in among us, we again largely considered the doctrine of Christian Perfection. And soon after, I published, 'Thoughts on Christian Perfection.'"

Q. What is Christian Perfection?—A. 1. The loving God with all our heart, mind, soul, and strength: and our neighbour as ourselves, which implies deliverance from *all sin*: 2. That this is received *by faith*: 3. That it is given *instantaneously*, in one moment: 4. That we are to expect it, (not at death) but *every moment*: that *now* is the accepted time, *now* is the day of this salvation.

Q. Do you affirm, that this perfection excludes all infirmities, ignorance, and mistake?—A. I continually affirm quite the contrary, and always have done so.

From this time, the Moral, Religious, and Ministerial Characters of the Preachers have been strictly examined at the Conference in every year. The punishments inflicted on an offending brother are, 1. A rebuke from the President before the whole Conference. 2. The being put back on trial. 3. Suspension for a year. 4. Expulsion from the body. These punishments are inflicted according to the nature of the offence.

August 29, 1760, the seventeenth Conference was held in Bristol. Mr. Wesley had been detained in Ireland by contrary winds. When he got to Bristol, he observes, "I spent the two following days with the Preachers, who had been waiting for me all the week; and their love and unanimity were such as soon made me forget all my labour." This circumstance clearly shews there could be no Methodist Conference while Mr. Wesley lived, unless he were present, or had appointed the person who held it.

On the 25th of October, 1760, George the Third succeeded his grandfather, George the Second, in the government of these kingdoms. He, in his first most gracious and never to be forgotten Speech from the Throne, gave his people the strongest assurances, "That it was his fixed purpose, as the best means to draw down the divine favour on his reign, to countenance and encourage the practice of true Religion and Virtue, and maintain the TOLERATION INVIOLEABLE."

In this year, a great revival of religion took place among the Methodists. Many persons, men and women, professed to be cleansed from all unrighteousness, and made perfect in love, in a moment; often while hearing the word, but more frequently while at prayer, or while others were praying for them. Mr. Wesley thus speaks of it: "Here began that glorious work of sanctification, which had been nearly at a stand for twenty years. From time to time it spread, first through various parts of Yorkshire, afterwards in London, then through most parts of England, next to Dublin, Limerick, and through all the south and west of Ireland. And wherever the work of sanctification increased, the whole work of God increased in all its branches. Many were convinced of sin, many justified, and many backsliders healed." It continued to increase for some years. When Satan could not



*hinder*, he strove to *disgrace* it; for a spirit of Enthusiasm got into the London Society, and especially among those who were most zealous in this work. It manifested itself, 1. In trusting to their own feelings and impressions, more than to the word of God. 2. In using irreverent and improper expressions in prayer. 3. In pretending to the Gift of the discernment of Spirits, and Prophesying, *i. e.* foretelling things to come. And, 4. in condemning those who dissapproved of their conduct, as being *blind*, *dead*, and *persecutors*. They, through their ignorance of the operations of the human mind, were led to conceive that every idea which arose in the mind was the immediate inspiration of the Spirit of God. They, accordingly asserted, that the world would be destroyed on the 28th of February, 1762. Mr. Wesley withstood them with becoming zeal, both in public and private. On the evening before the world was to be destroyed, he preached from these words, "Prepare to meet thy God, O Israel." He exhorted his hearers to commit themselves to God, by Prayer and Faith, and to retire quietly to rest: which said he, "I am determined to do." These things disturbed the Connexion for some time, and ended in the separation of Mr. Maxfield, (the first Itinerant Preacher that was employed by Mr. Wesley.) and George Bell, the two chiefs of these Zealots, from Mr. Wesley. They drew after them a considerable number of those who approved of their extravagant conduct.

There were several divisions of this kind during the long period of Mr. Wesley's life, but none of them were so considerable as to shake the stability of the Connexion. Established Christians know, that such things were in the purest days of the Church, and that in the present condition of mankind, they cannot be wholly prevented.

September 1, 1761, the eighteenth Conference was held in London. At this time, Mr. Wesley observes, "The work of God was swiftly increasing. Meantime the enemy was not wanting in his endeavours to sow *tares* among the good seed. I saw this clearly, but durst not use violence, lest in plucking up the *tares*, I should root up the *wheat* also." He continues; "Tuesday, September 1, our Conference began, and ended on Saturday. I strove to guard both Preachers and people,

from running into extremes on the one hand or the other." These extremes were, 1. Despising this work altogether, on account of the extravagancies of some who were engaged in it. 2. Justifying all those extravagancies, as if they were essential to it. Mr. Wesley ever observed the sober path of Scripture and reason.

August 9, 1762, the nineteenth Conference was held in Leeds. Mr. Wesley's account of it is, "Our Conference began on Tuesday morning. And we had great reason to praise God for his gracious presence, from the beginning to the end."

Nov. 1, in this year, Mr. Wesley wrote his earnest letter to Mr. Maxfield, who was at the head of the ungovernable party in London. It begins his thirteenth Journal. The following sentence shews his sentiments respecting *Separation*. "I disapprove, in one word, your *divisive* spirit. Indeed I do not believe, that any of you either design or desire a separation. But you do not enough *fear, abhor, and detest* it; shuddering at the very thought. And all the preceding tempers tend to it, and gradually prepare you for it. Observe, I tell you before! God grant you may immediately and affectionately take the warning." But he did not take it, so a separation took place, as is before related.

In the following October, Mr. Wesley observes, "Being at Bristol, one who had adorned the Gospel in life and death, having desired that I should preach her funeral sermon, I went with a few friends to the house, and sang *before the body to the room*. I did this the rather, to shew my approbation of that solemn custom, and to encourage others to follow it." This custom is still in some degree attended to, but it is rather losing ground.

At the close of this year, Mr. Wesley observes, "Many years ago my brother frequently said, 'Your day of Pentecost is not fully come. But I doubt not, it will. And you will then hear of persons sanctified, as frequently as you do now of persons justified. Any unprejudiced person who has read the accounts in my Journals may observe, that it was now fully come.' He frequently noted the work at this time, as being what St. Paul calls, *The Perfecting of the Saints*."

The success which attended Fasting and Prayer is thus noticed by Mr. Wesley. "At this Conference in 1762, Samuel Meggot (now with God) was sent into the Barnard-Castle Circuit, the people were exceeding lifeless; he observing this, advised the Society in Barnard-Castle to observe every Friday as a day of Fasting and Prayer. The very first Friday they met together, God broke in upon them in a marvellous manner. The neighbouring Societies heard of this, agreed to follow the same rule, and soon experienced the same blessing." Mr. Wesley says, "Is not the neglect of this plain duty, (I mean Fasting, ranked by our Lord with Thanksgiving and Prayer) one general occasion of deadness among Christians? Can any one willingly neglect it and be guiltless?"

In the beginning of the year 1763, a Greek Bishop visited London. Mr. Wesley made inquiry concerning the reality of his office, and was fully satisfied that he was a true Bishop.

1. By Doctor John Jones, who wrote to the Patriarch of Smyrna on the subject. He gave it under his hand, that Erasmus (that was the Bishop's name) was Bishop of Arcadia in Crete.
2. He was identified by the testimony of several gentlemen, who had seen him in Turkey. Mr. Wesley then applied to him to ordain Dr. Jones, in order to assist him in administering the Lord's Supper to his Societies, which he did. The Rev. Augustus Toplady took offence at this, and published his objections, saying, "he could only be a Minister of the Greek church, which could give him no legal right to act as a Minister of the Church of England." Mr. Thomas Olivers answered Mr. Toplady in a publication by consent of Mr. Wesley. He said, "1. The Doctor did not *officiate* as a clergyman of the Church of England, but as an assistant to Mr. Wesley, in preaching, and administering the Lord's Supper in his Societies. 2. Whoever is episcopally ordained, is a Minister of the Church universal, and as such has a right to officiate in any part of the globe. 3. This, all Episcopalians who understand their own doctrines know; hence it is that the Church of England frequently employs, without re-ordination, priests ordained even by Popish Bishops. 4. Any Bishop in England will acknowledge the validity of the ordination of a Popish Priest by a Popish Bishop."

Mr. Toplady farther asked Mr. Wesley, in the publication alluded to, "Did you, or did you not *strongly press* this supposed Greek Bishop to consecrate you a Bishop at large?" Mr. Olivers answered, "No. But suppose he had? Where would have been the blame? Mr. Wesley was connected with a number of persons, who have given every proof which the nature of the thing allows, that they have an *inward call* to preach the Gospel. Both he, and they, would be glad if they had an *outward call* too. But no Bishop in England would give it them. What wonder then, if he was to endeavour to procure it by any other innocent means." Two things we learn from this anecdote. 1. That Mr. Wesley thought no person should administer the ordinances of God without ordination. 2. That even then he began to feel the necessity of having some of the Preachers ordained in order to qualify them for that work. It will appear from this History, that he afterwards saw it right to ordain some of his Preachers himself.

Some others of his Preachers, travelling and local, got Erasmus to ordain them. This displeased Mr. Wesley very much; and those of them who would not lay aside acting as clergymen independent of him, were excluded from the connexion. Mr. Charles Wesley would not let Dr. Jones assist him in administering the Lord's-Supper, so that the end Mr. Wesley had in view in getting him ordained, failed through the opposition he met with from his brother.

#### CHAPTER IV

*From the Conference in 1763, to that in 1765.*

THE twentieth Conference was held in London, July 19th, 1763, and ended the 23d. All the Minutes of the former Conferences, respecting discipline, were now, for the first time published. As they afford proper materials for this history, I shall extract the greater part of them. Mr. Wesley's account of this Conference, which sat only five days, and yet transacted so much business (a strong proof of their attention and expedition!) is, "It was a great blessing that we had peace

among ourselves, while so many were making themselves ready for battle." This alludes to the recent separation, (which took place in the London Society) of which Mr. Maxfield was the Leader. \*

MINUTES OF THE CONFERENCE HELD IN LONDON, 1763.

*Q.* Can there be any such thing as a general union of our Societies throughout England? *A.* A proposal for this was made some time since. The substance of it is this. "May not all the Societies in England be considered as one Body, united by one Spirit? May not that in London, the Mother Society, consult for the good of all the Societies? May not the Stewards of that Society answer letters from all parts: and give advice, at least in temporals?"

*Q.* But how can the state of all the Societies be known to the Stewards of London? *A.* Very easily, by means of the Assistants.

*Q.* Who is the Assistant? *A.* That Preacher in each circuit who is appointed from time to time to take charge of the Societies and the other Preachers therein.

\* Mr. Wesley appointed these to *assist* him in the government of the Societies. He described how they should be qualified for their office, and what were their peculiar duties. They were first called Superintendants; and since Mr. Wesley's death, as the office is no longer a *relative* one, this name has been restored. It resembles that of Pastor, Elder, or Bishop, in the Primitive Church; with this difference, the Primitive Bishops held their office for life, unless excommunicated; not so the Methodist Superintendants; being Itinerants, they are often changed. The union of the Methodists is one of the chief causes of their increase; but Mr. Wesley soon found that this could not be effected by the Stewards, who attend only to the temporal affairs of their respective Societies. But by the efforts of the Itinerant Preachers it was soon accomplished.

The qualifications of an Assistant, as laid down by Mr. Wesley, are, "1. Walking closely with God, and having his work greatly at heart. 2. Understanding and loving discipline, the Methodist discipline in particular. 3. Loving the

Church of England, and resolving never to separate from it."

The business of an Assistant is, 1. "To see that the other Preachers behave well, and want nothing. 2. To visit the Classes quarterly in each place, regulating the Bands, and delivering new Tickets. 3. To keep watch-nights and love-feasts. 4. To take in, or put out of the Bands, or Society. 5. To hold quarterly meetings, and therein diligently to inquire both into the spiritual and temporal state of each Society. 6. To take care that every Society be duly supplied with books, and that the money for them be constantly returned. 7. To send from every quarterly meeting a circumstantial account to London of every remarkable conversion, and of every one who dies in the triumph of faith. 8. To take exact lists of the Societies every *Easter*, and bring them to the next Conference. 9. To meet the married men, the married women, the single men, and the single women, in the large Societies, once a quarter. 10. To see that every Society have a private room, and a set of the *Library* for the Helper. 11. To write an account to Mr. Wesley of all the defects of the Helpers, which they themselves cannot cure. 12. To travel with Mr. Wesley, if required, once a year, through the Societies in his circuit."

*Q.* How shall we try those who think they are moved by the Holy Ghost, and called of God to preach?—*A.* Inquire, 1. Do they know God as a pardoning God? Have they the love of God abiding in them? Do they desire and seek nothing but God? And are they holy in all manner of conversation? 2. Have they gifts as well as grace for the work? Have they (in some tolerable degree) a clear, sound understanding? Have they a right judgment in the things of God? Have they a just conception of Salvation by Faith? And has God given them utterance? Do they speak justly, readily, clearly? 3. Have they fruit? Are any truly convinced of sin, and converted to God by their preaching? As long as these three marks concur in any one, we believe he is called of God to preach. These we receive as a sufficient proof, that he is moved thereto by the Holy Ghost.

*Q.* But how shall we know whether they concur or not, in

any particular person?—*A.* 1. If he is near us, we will talk with him on the preceding heads, and then hear him preach. 2. We will desire him to write down, or relate his reasons, why he thinks he is called of God thereto. 3. We will examine those who seem to have been convinced of sin, or converted to God by his preaching. 4. If he is at a distance, we will desire the Assistant to do this: and to inquire what is the judgment of the Society in that place concerning him.

*Q.* What method may we use in receiving a new Helper?—

*A.* A proper time for doing this, is at a Conference, after solemn fasting and prayer. We may then receive him as a probationer, by giving him the Minutes of the Conference inscribed thus:—

“ To A. B.

“ You think it your duty to call sinners to repentance. Make full proof hereof, and we shall be glad to receive you as a fellow-labourer.

“ Observe, you are not to ramble up and down, but to go where the Assistant directs, and there only.

“ Let him then read, and carefully weigh what is contained therein, and see whether he can agree to it or not. If he can, let him come to the next Conference, where, after examination, fasting, and prayer, he may be received into full connexion with us, by giving him the Minutes inscribed thus :

“ So long as you freely consent to, and earnestly endeavour to walk by, these rules, we shall rejoice to acknowledge you as a fellow-labourer.”

*Q.* What can be done to prevent unqualified persons from preaching or exhorting?—*A.* 1. Let none exhort in any of our Societies, without a note of recommendation from the Assistant. 2. Let every exhorter see that this be renewed yearly. 3. Let every Assistant rigorously insist upon this.

The following are the twelve rules of an Helper, which it was now agreed should be published. These rules every preacher must subscribe, on his being admitted into full connexion: Some of them were drawn up by Mr. Wesley before there was any Conference.

“ 1. Be diligent. Never be unemployed a moment. Never be triflingly employed. Never while away time: neither

spend any more time at any place than is strictly necessary.

2. Be serious. Let your motto be, Holiness to the Lord. Avoid all lightness, jesting, and foolish talking.

3. Converse sparingly and cautiously with women: particularly with young women.

4. Take no step towards marriage, without first consulting with your Brethren.

5. Believe evil of no one; unless you see it done, take heed how you credit it. Put the best construction on every thing: You know the judge is always supposed to be on the prisoner's side.

6. Speak evil of no one: else your word especially, would eat as doth a canker: keep your thoughts within your own breast, till you come to the person concerned.

7. Tell every one what you think wrong in him, and that plainly as soon as may be: else it will fester in your heart. Make all haste to cast the fire out of your bosom.

8. Do not affect the gentleman. You have no more to do with this character, than with that of a dancing master: A Preacher of the Gospel is the servant of all.

9. Be ashamed of nothing but sin: not of fetching wood (if time permit) or drawing water: not of cleaning your own shoes, or your neighbour's.

10. Be punctual. Do every thing exactly at the time: And in general, do not *mend* our rules, but keep them: not for wrath, but for conscience' sake.

11. You have nothing to do, but so save souls. Therefore, spend and be spent in this work. And go always, not only to those that want you, but to those that want you most. Observe, It is not your business, to preach so many times, and to take care of this or that Society: but to save as many souls as you can; to bring as many sinners as you possibly can to repentance, and with all your power to build them up in that Holiness, without which they cannot see the Lord. And, remember! A Methodist Preacher is to mind every point, great and small, in the Methodist discipline. Therefore, you will need all the sense you have: and to have all your wits about you.

12. Act in all things, not according to your own will, but as a son in the Gospel. As such it is your part to employ your time, in the manner which we direct: partly in preaching and visiting from house to house: partly in reading, meditation, and prayer. Above all, if you labour with us in our Lord's vineyard, it is needful that you should do that *part* of the



work which we advise at those *times* and *places* which we judge most for his glory."

The Conference never saw cause to alter or amend these rules, except in lengthening the time of probation from *one* year to *four*. This was done in the year 1784.

Before this time all the Travelling Preachers were called *Helpers*, *i. e.* Helpers of Mr. Wesley; some as *Assistants* in every part of his office; and others as *Preachers*: and he considered them with himself, as extraordinary messengers, designed by the Lord to provoke others to jealousy. He considered them as *extraordinary*, because in general they were not educated for the office, but were mostly young men intended for trade. They had no thought of preaching till they knew the Lord; but their labours were powerfully owned of God in the conversion of souls.

The following questions, with the answers given to them, I think it proper to insert, because they shew the views of Mr. Wesley, and of the Preachers, and the principles on which they acted.

*Q.* What is the office of a Christian Minister?—*A.* To watch over souls, as he that must give an account.

*Q.* What does St. James mean by *respect of Persons*?—*A.* The regarding one person more than another, on account of some outward circumstance, particularly riches.

*Q.* Have we not fallen into this, 1. By spending more of our time with the rich than with the poor? 2. By not speaking so plain and home to them? And 3. By suffering them to be present at the Love Feasts, without being in Society?—*A.* These are palpable instances of respect of persons. We will endeavour to avoid them for the time to come.

*Q.* What may we reasonably believe to be God's design in raising up the Preachers called Methodists?—*A.* To reform the nation, particularly the Church, and to spread scriptural holiness through the land.

*Q.* Is it adviseable to preach in as many places as we can, without forming Societies?—*A.* By no means. We have made the trial in various places, and that for a considerable time; and all the seed has fallen as by the way side. There is scarce any fruit of it remaining.

The following inconveniences attend it:—1. Where there is no Society, the Preachers cannot give proper instructions and exhortations to those that are convinced of sin. 2. The people cannot watch over one another in love: nor can believers bear one another's burdens, nor build up each other in faith and holiness.

*Q.* Where should we endeavour to preach most?—*A.* 1. Where there is the greatest number of quiet and willing hearers. 2. Where there is most fruit.

*Q.* How often should our Helpers preach?—*A.* Not more than twice a day, unless on a Sunday, or some extraordinary occasion.

*Q.* Is *Field Preaching* then unlawful?—*A.* We conceive not. We do not know that it is contrary to any *Law*, either of God or Man.

*Q.* Have we not used it too sparingly?—*A.* It seems we have. 1. Because our call is, to save that which is lost. Now we cannot expect such to seek us, therefore we should go and seek them. 2. Because we are particularly called, by going into the *High-ways* and *Hedges* (which none else will do) to compel them to come in.—Since that time it has appeared, that in order to render *Field Preaching* agreeable to the Law of the Land, the *ground* also must be licensed according to the act of Toleration.

*Q.* Ought we not diligently to observe in what places God is pleased at any time to pour out his Spirit more abundantly?—*A.* We ought, and at that time to send more labourers than usual into that part of the *Harvest*.

*Q.* What is a sufficient call to a new place?—*A.* 1. An invitation from a serious man, fearing God, who has a house to receive us. 2. A probability of doing more good by going thither, than by staying where we are.

*Q.* Do we observe any evil which has lately prevailed among our Societies?—*A.* Many of our members have lately married with unbelievers, even such as were wholly unawakened. And this has been attended with fatal consequence; few of these have gained the unbelieving wife or husband. Generally they have themselves either had an heavy cross for life, or entirely fallen back into the world.

*Q.* What can be done to put a stop to this?—*A.* 1. Let every Preacher take occasion publicly to enforce the Apostle's caution, *Be ye not unequally yoked with unbelievers.* 2. Let it be openly declared in every place, that he who acts contrary to this, will be expelled the Society. 3. When any such is expelled, let an exhortation be subjoined, dissuading others from following that bad example. 4. And let all be exhorted to take no step in so weighty a matter, without first advising with the most serious of their brethren.

*Q.* Ought any woman to marry without the consent of her parents?—*A.* In general, she ought not. Yet there may be an exception. For if, 1. A woman be under necessity of marrying: If, 2. Her parents absolutely refuse to let her marry any Christian: then she may, nay, ought to marry without their consent. Yet even then, a Methodist Preacher ought not to marry her.

At this time, and for some years after, it was customary for the Preachers to expel persons from the Society, by mentioning their names in public, and also the crimes they had committed. But it was found, that in so doing, they laid themselves open to an action, by the party expelled. All they do at present is, to declare in the meeting of the Society. That "A. B. is no longer a member of the Society." No evil can follow from this.

The following Minutes manifest the labours of the Preachers; and also Mr. Wesley's great desire to see the truest and most cordial friendship among them, as well as a union with respect to their ministerial work.

*Q.* What is the office of an Helper?—*A.* 1. To expound every morning and evening. 2. To meet the united Society, the Bands, the Select Society, and the Penitents every week. 3. To visit the Classes once a quarter. 4. To hear and decide all differences. 5. To receive on trial, for the Society and Bands, and to put the disorderly back on trial. 6. To see the Stewards, the Leaders, and the School-masters faithfully discharge their several offices. 7. To meet the Leaders of the Bands and Classes weekly, and the Stewards, and to overlook their accounts."

I think, says Mr. Wesley, he must be no fool who has gifts

sufficient for these things: as neither can he be void of the grace of God, who is able to observe the rules of an Helper. The duties of the Preachers are the same since Mr. Wesley's death, and they strive to observe them wherever they find it practicable.

*Q.* What general method of employing our time would you advise us to? *A.* 1. As often as possible to rise at four. 2. From four to five in the morning, and from five to six in the evening, to meditate, pray, and read, partly the Scriptures, with the Notes on the New Testament, partly Kempis and the Instructions for Children, and partly the closely practical parts of the Christian Library. 3. From six in the morning till twelve, (allowing an hour for breakfast) to read in order, with much prayer, Bishop Pearson on the Creed, Mr. Boehm's and Nelson's Sermons, the remaining parts of the Christian Library, our other tracts and poems, Paradise Lost, and Professor Frank's works.

*Q.* How may we be more useful in conversation?—*A.* 1. Fix the end of each conversation before you begin. 2. Watch and pray during the time. 3. Spend two or three minutes every hour in earnest prayer. 4. Rarely spend above an hour at a time in conversing with any one.

*Q.* How shall we be assured that no Preacher will ever disappoint a congregation? *A.* By asking every one, 1. Do you see the great sin and fatal consequences of it? 2. Will you break a limb rather than wilfully break your word therein? 3. If you do, can you blame us, for not employing you any more?

*Q.* Might not the children in every place be formed into a little Society? *A.* 1. Let the Preachers try, by meeting them together, and giving them suitable exhortations. 2. By explaining to them in an easy familiar manner the Instructions for Children, and the Tokens for Children.

*Q.* Would it not be well for every Preacher to visit the sick? *A.* No time could be employed more profitably, either for them or us: and when we do so, we should examine them carefully as to the state they are in; and then instruct, reprove, or exhort accordingly.

*Q.* How can we further assist those under our care?

*A.* 1. By examining the Society very closely at the general meeting of the Classes. 2. By examining those who are in Band, as to their inward state, and their observance of the rules. 3. By meeting the married men and married women apart: the single men and single women apart. 4. By examining and instructing them at their own houses, at times set apart for that purpose.

*Q.* How shall we prevent improper persons from insinuating themselves into the Society? *A.* 1. Give tickets to none till they are recommended by a Leader, with whom they have met three months on trial. 2. Give notes to none but those who are recommended by a Leader, with whom they have met three or four times. 3. Make them shew their Tickets when coming into the Society. 4. Admit strangers with caution, and but seldom to the meeting of the Society.

*Q.* May a relapser into gross sin, confessing his fault, be re-admitted into the Society?—*A.* Not as a member, till after three months: but he may be permitted to stay as a stranger.

*Q.* How often shall we permit strangers to be present, at the meeting of the Society?—*A.* Let every other meeting of the Society, in every place, be strictly private; no one stranger being admitted, on any account, or pretence whatsoever. On the other nights, we may admit them with caution; but not the same persons above twice or thrice. In order to this, see that all in every place shew their tickets before they come in. If the stewards and leaders are not exact and impartial herein, employ others who have more resolution.

*Q.* What can be done in order to a closer union of our Helpers?—*A.* 1. Let them be deeply convinced of the want there is of it at present, and the absolute necessity of it. 2. Let them pray for an earnest desire of union. 3. Let them speak freely to each other. 4. When they meet, let them never part without prayer. 5. Let them beware how they despise each other's gifts. 6. Let them never speak slightly of each other in any kind. 7. Let them defend one another's character in every thing, to the utmost of their power; and, 8. Let them labour in honour, each to prefer the other before himself.

*Q.* How shall we avoid popularity? We mean such esteem

or love from the people, as is not for the glory of God.—

*A.* 1. Earnestly pray for a piercing sense of the danger, and the sinfulness of it. 2. Take care how you ingratiate yourself with any people, by slackness of discipline. 3. Or by any method which another Preacher cannot follow. 4. Warn the people among whom you are most, of esteeming or loving you too much. 5. Converse sparingly with those who are particularly fond of you. 6. Use all the means of grace, whether instituted or prudential.

The instituted are, 1. Prayer, private, family, public: consisting of Deprecation, Petition, Intercession, Thanksgiving. 2. Searching the Scriptures, by reading, hearing, and meditating on them. 3. Receiving the Lord's Supper at every opportunity. 4. Fasting and abstinence, at least one day in every week. 5. Christian Conference.

The prudential, are those which are agreeable to the rules of Christian Prudence, and may be used as private Christians, as Methodists, as Preachers, or Assistants. 1. As private Christians. What particular rules have you for avoiding evil? doing good? growing in grace? What arts of holy living? and improving time? 2. As Methodists. Do you keep the Rules of the Society, and of the Bands? The morning and evening hour of retirement? *i. e.* six in the morning, and five o'clock in the afternoon. 3. As Preachers. Do you preach morning and evening? Do you meet every Society weekly? Also the Leaders, and Bands if any? 4. As Assistants. Do you attend to the twelve rules of an Assistant? Particularly those which relate to the other Preachers, the Bands, and the books? Mr. Wesley observes, "These means may be used without fruit. But there are some means which cannot; namely, watching, denying ourselves, taking up our cross, and exercise of the presence of God."

A set of men acting on these principles, and laying themselves out in this manner, could not fail of being useful. For the Redeemer hath said, "To him that hath shall be given, (*i. e.* to him that improveth what he hath, more shall be given,) and he shall have abundance."

This is the first time we read of the Preachers having any

thing to do with the books. In every circuit now, the Superintendant manages the book concerns, by which means the body is increased and edified.

The rules Mr. Wesley then gave the Preachers respecting the books, are as follows: "1. Let every Preacher recommend to every Society, and that frequently and earnestly, the reading the books we have published, preferable to any other. And when any new book is sent to any place, let him speak of it in the public congregation. 2. Let each of you do like William Pennington: Carry books with you through every round. Exert yourselves in this. Be not ashamed. Be not weary. Leave no stone unturned."

And at the Conference in 1792, when it was found necessary to reprint the Minutes, which forbid the Preachers to follow trades, or be engaged in business, it was added, "N. B. Selling our own books is an exception."

At the Conference in 1801, it was added, "N. B. We hope that the members of our Societies, and our other friends, will not purchase any of our books, which are not printed for our book-room, and disposed of by our Preachers, when it is considered, that the profits of our books are wholly applied to the carrying on of the work of God; and we desire the Superintendants to caution all our friends on this head."

At this Conference also, the account was drawn up of the design and state of Kingswood School, to be read by every Assistant at Midsummer, when making the collection for it. The *Deed of Trust* also, for the settlement of the Preaching-houses, which Mr. Wesley got drawn up by three eminent Counsel, was published and recommended to the Societies.

The number of the circuits were published this year. There were then thirty-one circuits in the three kingdoms.

<i>In England Twenty.</i>	7. Devonshire.	14. Leeds.
1. London.	8. Cornwall.	15. Birstall.
2. Sussex.	9. Staffordshire.	16. Haworth.
3. Norwich.	10. Chester.	17. York.
4. Bedford.	11. Whitehaven.	18. Yarm.
5. Wiltshire.	12. Lincolnshire.	19. The Dales.
6. Bristol.	13. Sheffield.	20. Newcastle.

<i>In Scotland Two.</i>		2. Brecknockshire.	4. Limerick.
1. Edinburgh.			5. Castlebar.
2. Aberdeen.		<i>In Ireland Seven.</i>	
		1. Dublin.	6. Athlone.
			7. The North.
<i>In Wales Two.</i>		2. Waterford.	
1. Pembrokeshire.	3. Cork.	<i>In all Thirty-One.</i>	

Some of the Preachers at this time, appeared to be almost worn out, and unable to travel; and having nothing to subsist on, it led them to institute what they called, *The Preachers' Fund*. It is thus noted:—

*Q.* How may provision be made for old worn-out Preachers?

—*A.* As to their employment, they may be supernumerary Preachers, in those circuits wherein there is most need. As to their subsistence, 1. Let every Travelling Preacher contribute ten shillings yearly at the Conference. 2. Let this be lodged in the hands of three Stewards, approved of by the majority of the Preachers. 3. Out of this, let what is needful be allowed yearly. 1. For the old and sickly Preachers, and their families, (if they have any.) 2. For the widows and children of those that are dead.

Two things are observable in this Institution. 1. The Travelling Preachers *only* contributed then to the relief of their worn-out Brethren. 2. None were to be relieved but those who were in need. The Brethren in general now help to support this great Charity.

Several other particulars were considered at this Conference, and recommended to the Brethren, which in this History I think it right to mention, though seemingly of small importance. The following directions were given to the Preachers, respecting the *method*, *manner*, and *subject* of their preaching:—

I. The method. They were, 1. To invite. 2. To convince. 3. To offer *Christ*. 4. To build up: and to do this in some measure in every sermon.

II. The manner. 1. To begin and end precisely at the time. 2. To suit their subject to their audience, and to choose the plainest texts they could. 3. To be serious, weighty, and solemn in their whole deportment before the congregation:



and to tell each other if they observed a deviation from these rules.

III. The subject. 1. To preach Christ in all his offices, and to declare his Law as well as his Gospel to believers and unbelievers. 2. To insist upon practical religion in general; and upon relative duties in particular. 3. To preach against Sabbath-breaking, dram-drinking, evil-speaking, unprofitable conversation, lightness, gaiety, or expensiveness of apparel, and contracting debts without sufficient care to discharge them.

In a word, to preach against all kinds of vice, and to call the people to general repentance, in order to prevent a general visitation. For national sins call aloud for national judgments. This last advice led to the following minute.

*Q.* Should we talk of persecution before it comes? *A.* To talk or think before of any particular persecution, only weakens our hands. And how long the general persecution may be deferred, God only knows.—From this it appears, the Conference at this time expected a general persecution. Blessed be God, it is yet delayed!

The Preachers were earnestly exhorted to attend to, and recommend to others, the five o'clock hour in the afternoon for prayer, for themselves and the work of God. Many have conscientiously attended to it.

It appears from these minutes, as well as from the rules, that Mr. Wesley wished to see the Methodists a plain people as to dress. He did not wish to have them singular as the Quakers, but plain, agreeably to the Scriptures. He now advised the Preachers not to give Band Tickets to any who dressed in the fashion, not even to married women, who sometimes pleaded, that they dressed in the fashion to please their husbands.

Mr. Wesley's care of the Preachers extended to the smallest things, even to advise what they should take after preaching, namely, "lemonade, candied orange-peel, or a little soft warm ale." But he observes, "egg and wine, and all spirituous liquors, at that time especially, are deadly poison; so are late suppers."

His care for the married Preachers is manifest in the following minute.

*Q.* How may the married Preachers be provided for? *A.*

1. Let the Assistant inquire at the quarterly-meeting, what each Preacher's wife will want for the ensuing quarter. 2. Let this be supplied first of all, out of the common stock.

1764. In the beginning of this year, Mr. Erskine re-published in Scotland, Mr. Hervey's Eleven Letters, and spread them with all his might. They prejudiced the Scotch against the Methodist doctrine, and hindered the prosperity of the work. These letters did no harm in England. Mr. Wesley and Mr. Sellon wrote masterly answers to them. It was afterwards known, that a Mr. Cudworth, a violent Antinomian, had written the most virulent passages in these letters.

April 19, 1764, Mr. Wesley wrote his famous Catholic circular letter, to all the converted Clergy (that he knew) in England; who preached, 1. The doctrine of Original Sin. 2. Justification by Faith. 3. Holiness of Heart and Life. He invited them to unite with him, and with each other, in order to spread holiness through the nation. The letter may be seen in the 13th Journal, in the 4th volume of Mr. Wesley's Works, page 189. Out of fifty or sixty persons which he wrote to, only three vouchsafed him an answer, one of whom was that blessed man of God, the Rev. Vincent Perronet, Vicar of Shoreham. (His Life is published in the Arminian Magazine, for Jan. 1799.) Mr. Wesley had as good an opportunity of knowing the converted Clergy, and was as capable of judging concerning them, as any man in England. Since that time, their number has considerably increased.

April 22, in this year, John Manners, one of the Preachers, died in York. He was singularly useful in the revival which began in the year 1760, and particularly in the year 1762, in the city of Dublin. He was clearly sensible to the last, as well as solidly happy in God, saying, "The way is quite clear: my heart is at liberty." The following is the character Mr. Wesley gave of him. "A plain man, of middling sense, and not eloquent, but rather rude in speech: one who had never before been remarkably useful, but seemed to be raised up for this single work. And as soon as it was done, he fell into a consumption, languished awhile, and died."

August 16, 1764, the twenty-first Conference was held in

Bristol. The Minutes were not printed. Mr. Wesley observes concerning it, "The great point I now laboured for, was a good understanding with all our brethren of the Clergy, who are heartily engaged in propagating Vital Religion." He had long laboured for this; but even those who loved and preached the Gospel, had not, in general, his enlarged and liberal mind. Mr. Walker of Truro, who attended some of the first Conferences, had proposed, in the year 1757, that Mr. Wesley should give up the Societies which were under his care, to the exclusive superintendence of those Ministers, in every place, who were pious, and who also preached the Gospel; and instanced a Mr. Vowler, a Parish Minister, in Cornwall, to whom Mr. Wesley ought, as Mr. Walker observes, *in justice*, to resign the Societies in his parish. Mr. Wesley replied, (see the letter entire, in Mr. Wesley's Life, by Dr. Coke, and Mr. Moore, page 312,) that Mr. Vowler might be a gracious person, and also preach the Gospel, yet there were several reasons why he should hesitate to give up the people to him. "I do not know," he observes, "1. That every one who preaches the Truth, has wisdom or experience to govern a Flock. 2. I do not know whether he would or could give that Flock all the advantages for holiness which they now enjoy: and to leave them to him before I was assured of this, would be neither *justice* nor *mercy*. 3. Unless *they* were also assured of this, they could not in conscience give themselves up to him; and I have neither *right* nor *power* to dispose of them contrary to their own conscience.—I extend this to every Gospel Minister in England. Before I could with a clear conscience leave a Methodist Society to such a one, all these considerations must come in."

But these just and liberal sentiments had not all that weight which they ought to have had with these good men. They retained their former sentiments; and Mr. Charles Wesley, who ceased being an Itinerant in the year 1757, and had settled at Bristol, fully adopted their views. Mr. Wesley's circular letter now gave them some hope, that they might prevail, and twelve Clergymen accordingly attended this Conference. The proposal formerly made by Mr. Walker was now renewed in form, and supported by Mr. Charles Wesley, who

declared, that if he were a parish minister, *the Preachers should not preach in his parish!* Mr. John Wesley, however, whose constant persevering mind nothing but Holy Scripture or right reason could move, remained firmly fixed in those sentiments which he had expressed in his circular letter, and in that to Mr. Walker. The Preachers unanimously agreed with him: and as these Clergymen would not unite with him, except upon their own terms, he was obliged to abandon the idea altogether.

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## CHAPTER V

*From the Conference in 1765, to that in London in 1770.*

AUGUST 20th, 1765, the twenty-second Conference was held in Manchester. This was the first Conference that was held there. It did not assemble there again till the year 1787.

From this period the minutes of the Conference were *annually* published; and it appears that, (except on rare occasions,) only those attended them who were Itinerants, and laboured in union with each other, under the superintendence of Mr. Wesley.

There were, at this time, thirty-nine Circuits in Great Britain and Ireland; and ninety-six Preachers labouring on them.

I shall insert in this History every thing contained in these minutes, which is either new or important.

*Q.* How late may the evening preaching begin? And how long should a Love Feast last? *A.* Not later than seven o'clock, except in harvest time at half after seven. And a Love Feast should last but an hour and a half. Every one should be at home by nine o'clock.

*Q.* Are all the Preachers merciful to their beasts? *A.* Perhaps not. Every one ought, 1. Never to ride hard. 2. To see, with his own eyes, his horse rubbed, fed, and bedded.

*Q.* What can be done to prevent our people needlessly removing from one Society to another? *A.* 1. Let none remove without the advice of the Assistant. 2. Let none be received into another Society, without a certificate from the

Assistant, in these words, “*A. B.* the bearer, is now a member of our Society in ———. I believe he has a sufficient cause to remove from thence.” 3. Let notice be immediately given of this in every Society. 4. Let there be one Ticket every where, and the form sent directly from London, and so in every succeeding quarter.

*Q.* Are our people good œconomists? *A.* In public and private, enlarge on œconomy as a branch of religion.

*Q.* Are they guarded in their words? *A.* Not sufficiently. Warn them against little oaths, as upon my *life*, my *faith*, my *honour*. And against compliments. Let them use no *unmeaning* words.

*Q.* Should we recommend calling each other *Brother* and *Sister*? *A.* It may be done tenderly and prudently.

*Q.* Do they not, in general, *talk* too much, and read too little? *A.* They do. Let them but retrench half the time they spend in talking, and they will have time enough to read. Speak of this every where. Reprove them publicly and privately for reading less useful books. Do not talk too much yourself. If you stay above an hour at any place, take out a book and read.

*Q.* Should the men and women sit apart in every Chapel? *A.* By all means. Every Preacher should look to this. At the next Conference it was found this was impracticable, therefore the following exception was allowed:—“In those galleries where they have been accustomed to sit together, they may do so still. But let them sit apart every where below, and in all newly erected galleries.”

*Q.* Are the houses that are already built, safe? *A.* Not all. Some of them are not regularly settled yet. Several trustees for others are dead. Therefore, let a person be sent through England to survey the deeds, and supply the Trustees wanting. So careful was Mr. Wesley to secure the preaching-houses, that they might continue to be used for the purposes for which they were built.

*Q.* Have the people left off snuff, and drams? *A.* Not all. Many are absolutely enslaved to both still. In order to redress this great evil, 1. Speak to any who take snuff in sermon time. 2. Let no Preacher touch it on any account.

3. Shew the Societies the evil of it. 4. Let no Preacher drink a dram, on any pretence. 5. Strongly dissuade our people from it. Answer their pretences; particularly those, of curing the cholic, and helping the digestion.

The following advices were given to the Preachers: 1. Use Intercession on Friday, and recommend Fasting both by precept and example. (From this time, in many of the large Societies, the hour from twelve to one o'clock is spent in wrestling with God for ourselves; the Societies in general: the success of the Gospel every where; and for the prosperity of our King and Country.) 2. Encourage all in the Bands to speak freely. This advice gave rise to the following minute.

Q. But how can we encourage the women in the Bands to speak, since *it is a shame for a woman to speak in the Church?* 1 Cor. xiv. 35. A. I deny, 1, That *speaking*, in that passage, means any other than speaking as a *public* teacher. This St. Paul *suffered not*, because it implied *usurping authority over the man*, 1 Tim. ii. 12. Whereas *no authority*, either over man or woman, is usurped by the speaking now in question. I deny, 2. That *the Church*, in that text, means any other than the great congregation.

Women have, at different times and places, acted as Leaders, (mostly as Leaders of Classes wherein there were no men,) and generally they have been very useful in that office. A very few women have also, at different times, acted as public Preachers. A letter from Mr. Wesley to one of these, (Miss Bosanquet, the present Mrs. Fletcher, of Madeley,) shews that he thought it might be suffered in some cases.

“ *My dear Sister,*                      *Londonderry, June 13, 1771.*

“ I think the strength of the cause rests there, in your having an extraordinary call. So, I am persuaded, has every one of our Lay Preachers; otherwise I could not countenance their preaching at all. It is plain to me, that the whole work of God termed Methodism, is an extraordinary dispensation of his Providence. Therefore, I do not wonder, if several things occur therein, which do not fall under ordinary rules of discipline. St. Paul's ordinary rule was, ‘ I permit not a woman to speak in the congregation;’ yet, in extraordinary

cases, he made a few exceptions, at Corinth in particular. I am, my dear Sister, your affectionate brother,

JOHN WESLEY."

Some persons, it is to be feared, have acted in this way, whose call was very disputable. Lest such should be encouraged by this letter, let it be remembered, that it was written to a very eminent woman, who never abused the extraordinary call, which she believed she had received, to any unworthy purpose.

Oct. 14, 1765, Mr. Alexander Coats died at Newcastle-upon-Tyne. He was, at that time, the oldest preacher in the connexion. He came from Scotland, and engaged in the work of the Lord at a very early period. His ministerial abilities were very extraordinary, quite out of the common way, which rendered him exceedingly popular. His conversation out of the pulpit, was wonderfully pleasant, yet exceedingly instructive. He always called *Christ*, his *Master*. A few days before his death, he was sorely tempted by the enemy; but near the close of life, he had perfect peace. His faith was clear, and he found Christ precious, his portion, and his eternal all. Being asked, a little before he died, if he had *followed cunningly devised fables*? He answered, "No, no, no." He was then asked, if he saw land? He said, "Yes, I do." After waiting a few moments at anchor, he put into the quiet harbour.

August 12, 1766, the twenty-third Conference was held in Leeds. Mr. Wesley observes concerning it, A happier one we never had, nor a more profitable one. It was both begun and ended in love, and with a solemn sense of the presence of God. The Initials of those who ceased to travel were then first published in the following manner.

*Q.* Who are laid aside this year? *A.* I. B. and J. M.

The connexion was at this time disturbed respecting the question of Separation from the National Church. Those who wished it, said, "The Methodists were already Dissenters." This gave rise to the following minute.

*Q.* Are the Methodists Dissenters? *A.* No. We are irregular, 1. By calling sinners to repentance in all places of God's dominion. 2. By using extemporary prayer. 3. By

uniting together in a religious Society. Yet we are not *Dissenters* in the only sense which our *Law* acknowledges: namely, *Persons who believe it sinful to attend the service of the Church*; for we attend it at all opportunities.

Observe, These things were done without authority from a bishop, and (to avoid legal penalties,) under cover of the Toleration Act: yet the Methodists in general had no scruple of conscience in attending the service of the Church. They have always had these views of the subject, and have the same even to this day; nor are any among them, to this hour, restrained from the most exact attendance on all the ordinances of the Church: and in general, these allow equal liberty to those of contrary sentiments.

“ We are not *Seceders*, nor do we bear any resemblance to them. We set out upon quite opposite principles. The *Seceders* laid the very foundation of their work in judging and condemning *others*. We laid the foundation of our work, in judging and condemning ourselves. They begin every where, with shewing their hearers, how fallen the *Church* and Ministers are. We begin every where, with shewing our hearers, how fallen they are *themselves*.”

Mr. Wesley at this Conference, advised the Assistants, 1. To insist on cleanliness and decency every where. 2. To give an account to their successors of the state of things in their several circuits. 3. So to order the preaching in each circuit, that no Preacher should be *obliged* to miss the Church, but to go there at least two Sundays in a month.

From the Minutes of this Conference, it also appears, that some among the Preachers, as well as the people, thought Mr. Wesley's power too great, and wished to curtail it. This led him to consider the steps by which he believed God had given him that authority. On this subject he thus speaks with his usual plainness.

“ Count Zinzendorf loved to keep all things *close*: I love to do all things openly. I will, therefore, tell you all I know of the matter, taking it from the very beginning.

“ 1. In November 1739, two or three persons who desired to flee from the wrath to come, and then a few more, came to me in London, and desired me to advise, and pray with them.



I said, ‘If you will meet me on Thursday night, I will help you as well as I can.’ More and more then desired to meet with them, till they were increased to many hundreds. The case was afterwards the same at Bristol, Kingswood, Newcastle, and many other parts of England and Ireland. It may be observed, the desire was on *their* part not *mine*. My desire was to live and die in retirement. But I did not see, that I could refuse them my help, and be guiltless before God.

“Here commenced my *Power*: namely, a power to appoint *when* and *where*, and *how* they should meet; and to remove those whose lives shewed that they had not a desire to flee from the wrath to come. And this power remained the same, whether the people meeting together were twelve, or twelve hundred, or twelve thousand.

“2. In a few days some of them said, ‘Sir, you want money to pay for the lease of the Foundry: and likewise a large sum of money to put it in repair.’ On this consideration I suffered them to subscribe. And when the Society met, I asked, ‘Who will take the trouble of receiving this money, and paying it where it is needful?’ One said, ‘I will do it, and keep the account for you.’ So here was the first *Steward*. Afterwards I desired one or two more to help me as Stewards, and in process of time a greater number.

“Let it be remarked, it was I myself, not the people, who chose these Stewards, and appointed to each the distinct work, wherein he was to help me, as long as I desired. And herein I began to exercise another sort of *Power*, namely, that of *appointing* and *removing* Stewards.

“3. After a time, a young man named Thomas Maxfield, came and desired to help me as a son in the Gospel. Soon after came a second, then a third. These severally desired to serve me as sons, and to labour *when* and *where* I should direct. Observe, these likewise desired *me*, not I them. But I durst not refuse their assistance. And here commenced my *power*, to appoint each of these, *when* and *where*, and *how* to labour: *i. e.* while he chose to continue with me. For each had a power to go away when he pleased: as I had also, to go away from them, or any of them, if I saw sufficient cause. The case continued the same, when the number of Preachers

increased. I had just the same power still, to appoint *when* and *where*, and *how*, each should help me, and to tell any (if I saw cause) ‘I do not desire your help any longer.’

“4. In 1744, I wrote to several Clergymen, and to all who then served me as sons in the Gospel, desiring them to meet me in London, and to give me their advice, concerning the best method of carrying on the work of God. And when their number increased, so that it was not convenient to invite them all, for several years I wrote to those with whom I desired to confer, and they only met me at London, or elsewhere: till at length I gave a general permission. Observe, I myself sent for these of my own free choice. And I sent for them to *advise*, not *govern* me. Neither did I at any time divest myself of any part of the power above described, which the Providence of God had cast upon me, without any design or choice of mine. And as it was merely in obedience to the Providence of God, and for the good of the people, that I at first accepted this power, so it is on the same consideration, not for profit, honour, or pleasure, that I use it at this day.” —I believe it is fully acknowledged, that Mr. Wesley’s *resolution* at that time, proved a blessing to the connexion, and has been followed by the happiest effects.

At the Conference in 1784, after he had made the Deed of Declaration, he published in the Minutes of that year: “No power which I ever enjoyed, is given up by the Declarative Deed. No such thing could have been supposed, had it not been for that improper and ambiguous word *Life Estate*. This also has given the grand occasion of offence to them that sought occasion.” Mr. Wesley retained and exercised the power which he believed God gave him while he lived.

1. But Mr. Wesley says, “All hitherto is comparatively little. I come now to speak of greater things.

“I do not depend on seeing another Conference. Therefore, I will now speak once for all, as taking my leave of you.

“I cannot but know more of the state both of the Methodist Preachers and people, than any other person: Because I see more of the Preachers and more of the people, in every part of the kingdom.

“ Therefore I can give you such an account both of the Preachers and the people, as no other person can.

“ And you are fully assured, that *I* am not prejudiced against either the Preachers or the people.

“ To begin with the latter. The world says, ‘the Methodists are no better than other people.’ This is not true. Yet it is nearer the truth, than we are willing to imagine.

“ For, 1. Personal religion, either toward God or man, is amazingly superficial among us.

“ I can but just touch on a few generals. How little faith is there among us, how little communion with God ! How little living in heaven, walking in eternity, deadness to every creature ! How much love of the world : desire of pleasure, of ease, of praise, of getting money !

“ How little brotherly love ! What continual judging one another ! What gossiping, evil-speaking, tale-bearing ! What want of moral honesty ! To instance only in a few particulars.

“ What servants, journeymen, labourers, carpenters, bricklayers, do as they would be done by ! Which of them does as much work as he can ? Set him down for a knave that does not.

“ Who does as he would be done by in buying and selling, particularly in selling horses ? Write him knave that does not. And the Methodist knave is the worst of all knaves.

“ 2. Family religion is shamefully wanting, and almost in every branch.

“ And the Methodists in general will be little better, till we take quite another course with them. For what avails public *Preaching alone*, though we could preach like angels ?

“ We must instruct them *from house to house* : till this is done, and that in good earnest, the *Methodists* will be little better than other people.

“ But we shall find many difficulties, both in ourselves and in the people.

“ 1. In ourselves there is much dulness and laziness : so that there will be much ado to get us to be faithful in the work.

“ 2. We have also a base, man-pleasing temper, which makes

us let men perish, rather than lose their love; and let them go quietly to hell, lest we should anger them.

“ 3. Some of us have also a foolish bashfulness. We know not how to begin, or to speak plainly. We blush to speak for Christ, or to contradict the devil, or to save a soul.

“ 4. Our interest stops our mouths, and makes us unfaithful in the work of Christ.

“ 5. But the great hindrance is, weakness of faith: so our whole motion is weak, because the spring of it is weak.

“ 6. Lastly, we are unskilful in the work. How few know how to deal with men, so as to get within them, to win upon them, and suit all our discourse to their several conditions and tempers, to choose the fittest subjects, and follow them with an holy mixture of seriousness, and terror, and love, and meekness, and evangelical allurements?

“ And we have as many difficulties to grapple with in our people.

“ 1. Too many of them will be unwilling to be taught, till we conquer their perverseness by the force of reason, and the power of love.

“ 2. And many are so dull, that they will shun being taught, for fear of shewing their dulness. And, indeed, you will find it extremely hard, to make them understand the very plainest points.

“ And it is still harder to fix things on their heart, without which, all our labour is lost. If you have not, therefore, great seriousness and fervency, what good can you expect? And when all is ~~done~~, it is the Spirit of Grace, he alone who must do the work.

“ 3. And when we have made some impressions upon their hearts, if we look not after them, they will soon die away.

“ But as great as this labour of private instruction is, it is absolutely necessary. For, after all our preaching, many of our people are almost as ignorant, as if they had never heard the Gospel. I study to speak as plain as I can; yet I frequently meet with those who have been my hearers many years, who know not whether Christ be God or man; or, that infants have any original sin. And how few are there, that know the nature of repentance, faith, and holiness? Most

of them have a sort of confidence, that Christ will justify and save them, while the world has their hearts, and they live to themselves. And I have found by experience, that one of these has learned more from an hour's close discourse, than from ten years public preaching.

“And, undoubtedly, this private application is implied in those solemn words of the Apostle, *I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, preach the word, be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine.*

“This is likewise necessary to the greater glory of God, and the fuller success of the Gospel. O brethren, if we could generally set this work on foot, in all our Societies, and prosecute it skilfully and zealously, what glory would redound to God thereby! If the common ignorance were thus banished, and our vanity and idleness turned into the study of the way of life, and every shop and every house busied in speaking of the word and works of God; surely God would dwell in our habitations, and make them his delight.

“And this is necessary to the welfare of our people, many of whom neither believe nor repent to this day. Look round about, and see how many of them are still in apparent danger of damnation! And how can you walk, and talk, and be merry with such people, when you know their case? Methinks when you look them in the face, you should break forth into tears, as the prophet did when he looked upon Hazael, and then set on them with the most vehement and importunate exhortations. O, then, for God's sake, and for the sake of poor souls, bestir yourselves, and spare no pains that may conduce to their salvation.

“What cause have we to bleed before the Lord this day, that have so long neglected this great and good work! that have been Preachers so many years, and have done so little, by personal instructions, for the saving of men's souls! If we had but set on this work sooner, how many more might have been brought to Christ! And how much holier and happier might we have made our Societies before now! And why might we not have done it sooner? There were many hin-

drances in the way: and so there are still, and always will be. But the greatest hindrance was in ourselves, in our dulness, and littleness of faith and love. O that God would thoroughly humble us, and cause us to bewail our own neglects; that we may not think it enough to lament the sins of others, while we overlook our own!

“But it is objected, I. ‘This course will take up so much time, that we shall have no time to follow our studies.’

“I answer, 1. Gaining knowledge is a good thing; but saving souls is better. 2. By this very thing you will gain the most excellent knowledge of God and Eternity. 3. But you will have abundant time for gaining other knowledge too, if you spend all your mornings therein. Only sleep not more than you need: talk not more than you need. And never be idle, nor triflingly employed. But, 4. If you can do but one, either follow your studies, or instruct the ignorant, let your studies alone; I would throw by all the libraries in the world, rather than be guilty of the perdition of one soul.

“It is objected, II. ‘The people will not submit to it.’ If some do not, others will gladly. And the success with them may be so much, as to repay all our labour. O, let us herein follow the example of St. Paul: 1. For our general business, *serving the Lord with all humility of mind.* 2. Our special work, *Take heed to yourselves, and to all the flock.* 3. Our doctrine, *Repentance toward God, and faith in our Lord Jesus Christ.* 4. The place and manner of teaching, *I have taught you publickly, and from house to house.* 5. The object, and internal manner, *I ceased not to warn every one, night and day, with tears.* This it is that must win souls, and preserve them. 6. His innocency, and self-denial for the advantage of the Gospel, *I have coveted no man’s silver or gold.* 7. His patience, *Neither do I count my life dear unto myself.* And, among all our motives, these should be ever before our eyes: 1. *The Church of God, which he hath purchased with his own blood:* 2. *Grievous wolves shall enter in: yea, of your own selves shall men arise, speaking perverse things.* Write all this upon your hearts, and it will do you more good than twenty years’ study of lower things.

“We may, 1. Every Preacher take an exact catalogue of

those in Society, from one end of each town to the other. 2. Go to each house, and give, with suitable exhortation and direction, the ‘Instructions for Children.’ 3. Be sure to deal gently with them, and take off all discouragements as effectually as you can. See that the children get these by heart. Advise the grown persons to see that they understand them: and enlarge upon and apply every sentence as closely as you can. And let your dealing with those you begin with, be so gentle, winning, and convincing, that the report of it may move others to desire your coming. True, it is far easier to preach a good sermon, than to instruct the ignorant in the principles of Religion. And as much as this work is despised by some, I doubt not but it will try the parts and spirits of us all. So Archbishop Usher: ‘Great scholars may think it beneath them to spend their time in teaching the first principles of the doctrine of Christ. But they should consider, that the laying the foundation skilfully, as it is the matter of greatest importance in the whole building, so it is the very master-piece of the wisest builder: *according to the grace of God, which is given unto me, as a wise master-builder, I have laid the foundation*, saith the great Apostle. And let the wisest of us all try whenever we please, we shall find, that to lay this groundwork rightly, to make an ignorant man understand the grounds of religion, will put us to the trial of all our skill.’

“ Perhaps in doing this it may be well,

“ 1. After a few loving words spoken to all in the house, to take each person single into another room, where you may deal closely with them, about their sin, and misery, and duty. Set these home, or you lose all your labour. At least, let none be present but those who are quite familiar with each other.

“ 2. Hear what the children have learned by heart,

“ 3. Choose some of the weightiest points, and try by farther questions how they understand them. As, ‘Do you believe you have sin in you? That you were born in sin? What does sin deserve? What remedy has God provided for guilty, helpless sinners?’

“ 4. Often with the question, suggest the answer: as, ‘What is Repentance? Sprrow for sin, or a conviction that

we are guilty, helpless sinners? What is Faith? A divine conviction of things not seen?"

" 5. Where you perceive they do not understand the stress of your question, you must lead them into it by other questions. So I have asked some, 'How do you think your many and great sins will be pardoned?' They answer, 'By repenting and mending my life,' and never mention Christ. I ask farther, 'But do you think your amendment will make satisfaction for your past sins?' They will answer, 'We hope so, or else we know not what will.' One would think now, these had no knowledge of Christ at all. And, indeed, some have not. But others have, and give such answers only because they do not understand the scope of the question. Ask them farther, 'Can you be saved without the death of Christ?' They immediately say, No. And if you ask, 'What has he done or suffered for you?' They will say, 'He shed his blood for us,' and profess, they trust in that for salvation. But many cannot express even what they have some conceptions of; nay, can scarce learn, when expressions are put into their mouths. With these you are to deal exceeding tenderly, lest they be discouraged.

" 6. If you perceive them troubled, that they cannot answer, step in yourself, and take the burden off them: answering that question yourself; and then do it thoroughly and plainly, and make a full explication of the whole business to them.

" 7 Thus, when you have tried their knowledge, proceed to instruct them yourself, according to their several capacities. If a man understand the fundamentals, fall on what you perceive he most needs, either explaining further some doctrine of the Gospel, or some duty, or shewing the necessity of something he neglects, as may be most edifying to him. If he be one that is grossly ignorant, give him a short recital of the Christian Religion in the plainest words. And if you perceive he understands not, go over it again till he does, and, if possible, fix it in his memory.

" 8. Next, inquire into his state, whether convinced or unconvinced, converted or unconverted. Tell him, if need be, what conversion is; and then renew and enforce the inquiry.

" 9. If you perceive he is unconverted, your next business



is, to labour with all your skill and power to bring his heart to a sense of his condition. Set this home with a more earnest voice than you spoke before; for if you get it not to the heart, you do nothing.

“ 10. Conclude all with a strong exhortation, which must contain two parts: 1. The duty of the heart, in order to receive Christ; and, 2. The avoiding former sins, and constantly using the outward means. And here be sure, if you can, to get their promise to forsake sin, change their company, and use means. And do this solemnly, reminding them of the presence of God, that hears their promises, and will expect the performance.

“ 11. Before you leave them, engage the head of each family to call all his family every Sunday, before they go to bed, and hear what they can rehearse; and so continue, till they have learned all the *Instructions* perfectly. And afterwards take care that they do not forget what they have learned.

“ 12. Speak differently, according to the difference of them you have to deal with, as they are dull and obstinate, or timorous and tender. Be as plain as possible to those of weak capacities, and give them Scripture proof for all you say.

“ Let us in every town, and wherever it is practicable, set upon this method in good earnest, and we shall soon find why *the people* are not better, viz. because *we* are not more *knowing*, and more *holy*.

“ Q. Why are we not more knowing? A. Because we ~~are~~ idle. We forget the very first rule, ‘ Be diligent. Never be unemployed a moment. Never be triflingly employed. Never while away time; neither spend any more time at any place than is strictly necessary.’

“ I fear there is altogether a fault in this matter, and that few of us are clear. Which of you spends as many hours a-day in God’s *work*, as you did formerly in *man’s work*? We talk, talk—or read history, or what comes next to hand.

“ We must, absolutely must, cure this evil, or give up the whole work.

“ But how? 1. Read the *most useful* books, and that regularly and constantly. Steadily spend all the morning in this employ, or at least five hours in twenty-four.

“ ‘ But I read *only* the Bible.’ Then you ought to teach others to read *only* the Bible; and, by parity of reason, to *hear only* the Bible. But if so, you need preach no more. Just so said George Bell. And what is the fruit? Why, now he neither reads the Bible, nor any thing else.

“ This is rank enthusiasm. If you need no book but the Bible, you are got above St. Paul. He wanted others too. *Bring the books*, says he, *but especially the parchments*; those written on parchment.

“ ‘ But I have *no taste* for reading. Contract a taste for it by use, or return to your trade.

“ ‘ But different men have different tastes.’ Therefore some may read less than others; but none should read less than this.

“ The sum is, Go into *every house* in course, and teach *every one* therein, young and old, if they belong to us, to be Christians, inwardly and outwardly.

“ Make every particular plain to their understanding. Fix it in their memory. Write it on their heart. In order to this, there must be *line upon line*, precept upon precept. I remember to have heard my father asking my mother, ‘ How could you have the patience to tell that blockhead the same thing twenty times over?’ She answered, ‘ Why, if I had told him but nineteen times, I should have lost all my labour.’ What patience, indeed, what love, what knowledge is requisite for this!

“ Over and above: wherever there are ten children in a Society, spend at least an hour with them twice a week. And do this, not in a dull, dry, formal manner, but in earnest, with your might.

“ ‘ But I have no gift for this.’ Gift or no gift, you are to do it, else you are not called to be a Methodist Preacher. Do it as you can, till you can do it as you would. Pray earnestly for the gift, and use the means for it, particularly studying the children’s tracts.

“ Q. Why are not we more holy? Why do not we live in eternity? Walk with God all the day long? Why are we not all devoted to God? Breathing the whole spirit of *Missionaries*? A. Because we are enthusiasts: looking for the end, without using the means?

“To touch only upon two or three instances:—

“Do you rise at four? Or even at five, when you do not preach?

“Do you fast once a week? Once a month? Do you know the obligation or benefit of it?

“Do you recommend the five o’clock hour for private prayer? Do you observe it? Do you not find that *any time is no time?*

“O, let us all *stir up the gift of God that is in us!* Let us no more *sleep, as do others:* but *whatsoever our hand findeth to do, let us do it with our might!*”

This faithful description of the Preachers and people proved a blessing. For since that time they have increased in knowledge and holiness. What a blessing to have a faithful Pastor! And what a comfort to labour among a people that will endure sound doctrine! Such was Mr. Wesley, and such are the Methodists.

August 18, 1767, the twenty-fourth Conference was held in London. Mr. Wesley’s account of it is, “I met in Conference with our Assistants, and a select number of the Preachers. To these were added, Mr. Whitefield, Howell Harris; and many Stewards, and Local Preachers, *on the last two days.* Love and harmony reigned from the beginning to the end. But we have all need of more love and holiness; and, in order thereto, of crying continually, ‘Lord, increase **our** faith.’” The names of those who desisted from travelling, were, for the first time, printed in the minutes of this Conference. They were, James Stephens, William Whitwell, John Morley, and James Kershaw. Several directions were also given to enforce the necessity of the Yearly Subscription, Kingswood Collection, and the Preachers’ Fund. The numbers in the several Circuits were now also for the first time published. There were

	Circuits.		Preachers.		Members.	
In England,	25	-	-	75	-	22410
In Ireland,	9	-	-	19	-	2801
In Scotland,	5	-	-	7	-	468
In Wales,	1	-	-	3	-	232
	<hr/>			<hr/>		<hr/>
Total	40			104		25911

The following particulars are all that can be considered as new.

*Q.* What is the safest way of leaving a legacy for the use of our Funds? *A.* To leave it absolutely to a person they can confide in: suppose to Mr. Wesley.

*Q.* The Wednesbury Trustees are afraid, lest the Conference should impose on them *one* Preacher for *many* years. May not this be guarded against? *A.* Yes. By inserting in the deed, *Provided that the same Preacher shall not be sent, ordinarily above one, never above two years together.* (Three years are *now* the utmost limit of the Appointments.)

*Q.* How may the books be spread more? *A.* Let every Assistant give them away prudently: and beg money of the rich to buy books for the poor.

*Q.* What can be done to revive the work? *A.* 1. Let there be a general Fast once a quarter. 2. Let any Assistant appoint an occasional Fast *in his circuit.* 3. Let every Preacher strongly insist upon practical religion, and relative duties; but in such a manner, as to keep Christ continually in view.

Prayer and fasting have always been remarkably owned of God. The regular appointed *Fasts* are, the first Friday *after* the 29th of September, *after* the first of January, *after* the 25th of March, and *after* the 24th of June.

Meetings for prayer have not been confined to the Fast days, but are used weekly, and are productive of great good.

*Q.* How shall we put a stop to smuggling? *A.* 1. Speak tenderly and frequently of it in every Society near the coasts. 2. Carefully disperse the "Word to a Smuggler." 3. Expel all those who will not leave it off. 4. Silence every Local Preacher who defends it.

*Q.* How may we prevent bribery at the ensuing Election for Members of Parliament? *A.* 1. Largely shew the wickedness of thus selling our country in every Society. 2. Do the same thing in private conversation. 3. Read every where the "Word to a Freeholder," and disperse it as it were with both hands. But, observe, a Voter may suffer his *expenses* to be borne, and not incur any blame.

1768. In the month of April, in this year, a remarkable

work of God began among the children at Kingswood School. There was a revival of it in September, 1770: and another in September, 1773. These revivals gave Mr. Wesléy great satisfaction. He had a constant and lively concern for young people.

August 16, 1768, the twenty-fifth Conference was held in Bristol. From Mr. Wesley's account, it appears there was at that time a great want of Preachers. His words are, "O! what can we do for more labourers? We can only cry to the Lord of the harvest."

How remarkable! In the year Mr. Wesley was crying to the Lord of the harvest for more labourers; in the same year the following circumstance took place at Oxford.—

EXTRACT OF A LETTER FROM OXFORD.

"On Friday last, (March 9, 1768,) six Students belonging to Edmund Hall were expelled the University, after an hearing of several hours, before Mr. Vice-Chancellor and some of the Heads of Houses, for holding Methodistical tenets, and taking upon them to pray, read, and expound the Scriptures, and sing hymns in a private house. The principal of the College, the Rev. Dr. Dixon, defended their doctrines from the thirty-nine Articles of the Established Church, and spoke in the highest terms of the piety and exemplariness of their lives; but his motion was over-ruled, and sentence pronounced against them.

"Dr. Dixon, one of the Heads of Houses present, observed, that as these six gentlemen were expelled for having too much religion, it would be very proper to inquire into the conduct of some who had too little. And Mr. Vice-Chancellor was heard to tell their chief accuser, that the University was obliged to him for his good work."

ST. JAMES'S CHRONICLE FOR THURSDAY, MARCH 17, 1768.

"The following are the names of the young men, with the names of those who passed sentence on them. The sentence was pronounced in the Chapel. James Matthews, Thomas Jones, Joseph Shipman, Benjamin Kay, Erasmus Middleton, and Thomas Grove. For the crimes above-mentioned, We,

David Durell, D. D. Vice-Chancellor of the University, and Visitor of the Hall; Thomas Randolph, D. D. President of C. C. C.; Thomas Fothergill, D. D. Provost of Queen's College; Thomas Nowell, D. D. Principal of St. Mary Hall; and the Rev. Thomas Atterbury, A. M. of Christ-Church, Senior Proctor; deem each of them worthy of being expelled the Hall: I, therefore, by my visitorial power, do hereby pronounce them expelled."

Though these young men did not unite with Mr. Wesley, yet their expulsion, and the noise it made in the kingdom, by means of a Satyrical Sermon called the *Shaver*, published by Mr. John Macgowan, greatly furthered the cause of Methodism, and removed the prejudice which many had against Lay-Preachers. So true is the remark, "Persecution furthers the cause it means to destroy."

At this Conference, the following important matter was discussed:

Q. Shall Itinerant Preachers follow trades? A. This is an important question. And as it is the first time it has come before us, it will be necessary to consider it thoroughly. The question is not, whether they may occasionally work with their hands, as St. Paul did: but whether it be proper for them to keep shops and follow merchandize. The plea that was urged for this was, 1. Necessity. 2. Doing more good. As to the first, Mr. Wesley promised to supply all their necessities. As to the second plea, doing more good; it was inquired, is it not doing evil that good may come? Is not the thing in question, both evil in itself, (for us) and evil in its consequences? 1. Is it not with regard to the Travelling Preachers evil in itself? Is it well consistent with that scripture, 2. Tim. ii. 4, *No man that warreth (i. e. takes on him the profession of a soldier, as we eminently do) entangleth himself with the affairs of this life*, plainly referring to the Roman Law, which absolutely forbade any soldier to follow any other profession. Is it well consistent with that word, "Give attendance to reading, to exhortation, to teaching: meditate on these things, give thyself wholly to them," 1 Tim. iv. 13—15. Can we be said to give ourselves wholly to these things, if we follow another profession? Does not our Church, in her office of ordina-

tion, require every Minister to do this? If they do it not, the more shame for them. We above all should mind it, because every Travelling Preacher solemnly professes to have nothing else to do, and receives his little allowance for this very end. 2. Is it not evil in its consequences? Have not some ill consequences appeared already? And is there not the greatest reason to apprehend that still worse will follow? We are enjoined to *give no offence either to Jew or Gentile, or to the Church of God*. But this has already offended, not only many of the world, but many of our own Brethren. Many of the Preachers have been much grieved, yea, and those most alive to God. For if one Preacher follows trade, so may twenty: so may every one. And if any of them trade a little, why not ever so much, who can say how far he should go? Therefore, we advise the Brethren who have been concerned therein, to give up all, and attend to the one business. And we doubt not but God will recompense them an hundred-fold, even in this world, as well as in the world to come. It is true, this cannot be done on a sudden. But it may be between this and the next Conference.

At the Conference in the year 1770, it was agreed, “That no Preacher, who would not relinquish his trade of buying and selling cloth or hardware, &c. or making and vending pills, drops, balsams, or medicines of any kind, should be considered as a Travelling Preacher any longer.” From this time the evil complained of was removed.

The work of God seemed then to be at a stand in the Circuits. This led to the following inquiry.

Q. What can be done to revive and enlarge the work of God? A. 1. Spread our books more, carry them round the Circuit with you, and recommend them to the Congregation. 2. Let the preaching at five in the morning be constantly kept up. 3. Let there be more Field-preaching. 4. Put the believers into *Bands* wherever you can. 5. Change the Stewards annually. 6. Beware of formality in singing: guard against those complex tunes which it is impossible to sing with devotion. 7. Attend to the Quarterly Fasts. 8. Preach Christian Perfection, as a gradual and instantaneous blessing, and press it upon all believers as their privilege.

That we may all speak the same thing, I ask, says Mr. Wesley, once for all, Shall we defend this *Perfection* ,or give it up? You all agree to defend it, meaning thereby, as we did from the beginning, Salvation from all sin by the love of God and our neighbour filling the heart. The *Papists* say, " This cannot be attained until we have been a sufficient time in Purgatory." The *Dissenters* say, " Nay, it will be attained as soon as the soul and body part." The *Old Methodists* said, " It may be attained before we die: a moment after is too late. Is it so, or not? You are all agreed, we may be saved from all sin *before death*. The *substance* then is settled. But as to the *circumstance*. Is the change *instantaneous* or *gradual*? It is both the one and the other. From the moment we are justified, there may be a *gradual sanctification*, or a growing in grace, a daily advance in the knowledge and love of God. And if sin cease before death, there must in the nature of the thing be an instantaneous change. There must be a last moment wherein it does exist, and a first moment wherein it does not. But should we in preaching insist on both the one and the other? Certainly we must insist on the gradual change: and that earnestly and continually. And are there not reasons why we should insist on the *instantaneous* also? If there be such a blessed change before death, should we not encourage all believers to expect it? And the rather because constant experience shews, the more earnestly they expect this, the more swiftly and steadily does the gradual work of God go on in their souls; the more watchful they are against all sin, the more careful to grow in grace, the more zealous of good works, and the more punctual in their attendance on all the ordinances of God. Whereas just the contrary effects are observed, whenever this expectation ceases. They are *saved by hope*, by this hope of a total change, saved with a gradually increasing salvation. Destroy this hope, and that salvation stands still; or rather decreases daily. Therefore, whoever would advance the gradual change in believers, should strongly insist upon the instantaneous.

9. Let the Preachers visit the people from house to house, and exhort them to walk closely with God. 10. Be diligent



in meeting the children every week. 11. Read the lives of Missionaries, particularly that of Mr. David Brainard. 12. Keep close to the Church *i. e.* go to Church, and exhort the people to go there also, for this reason, which we have learned from long experience, they that leave the Church leave the Methodists. The Clergy cannot separate us from our Brethren, the Dissenting Ministers can and do. These rules are in general excellent for carrying on the work of God at any time, or in any place. *At that time* they were *all* found necessary both for the Preachers and the people. There was then no service in the forenoon in any chapel, except in London, which caused the people to wander thus.

August 1, 1769, the twenty-sixth Conference was held in Leeds. It now appeared, that Methodism began to spring up in America. We have, says Mr. Wesley, a pressing call from our Brethren at New York, (who have built a Preaching-house,) to come over and help them.

*Q.* Who is willing to go? *A.* Two of our Preachers, Richard Boardman and Joseph Pillmoor, willingly offered themselves for this service: by whom we determined to send them fifty pounds, as a token of our brotherly love, and twenty pounds we gave to our Brethren for their passage.

It is a circumstance worthy of note, that about the same period, that the great Head of the Church was preparing Messrs. Wesleys, Whitefield, and others, in this land, to stem the torrent of infidelity, and propagate Divine Truth, he manifested the same care and concern for the inhabitants of the New World, in raising up that burning and shining light, Dr. Jonathan Edwards, to disseminate the seed of eternal life in that barren soil.

In the year 1729, the Spirit was poured out from on high, and the Divine Glory began to shine upon the land; but in the year 1733, there was a very remarkable revival of the work of God in New England, and great numbers of souls were savingly converted unto God; (see a Narrative of the late work of God, at and near Northampton, in New England. Wesley's Works, Vol. 17, Page 110.)

A few years after, the Lord greatly owned the labours of

that eminently holy and useful man, Mr. David Brainerd, who was instrumental in converting many of the poor ignorant Indians to the knowledge of the truth.

In the year 1735, the Rev. John and Charles Wesley visited the Continent; and in the year 1737, the Rev. George Whitefield crossed the Atlantic, to preach the Gospel in America. He paid them a second visit in the year 1739, and the Spirit of the Most High did indeed rest upon that great man.

He revived that pure religion, which was so remarkable in the time of Dr. Edwards, but which after his death had decayed. Great was his zeal, and great his success. The zealous Ministers raised by his labours, who were distinguished by the denomination of *New Lights*, became the most numerous body in New England: and, strange as it may appear, the old, wise, literary body of Presbyterians, in a synod held among themselves, formally thrust out or excommunicated the *majority*; declaring they would have no ministerial union with such an illiterate body of men. But the real Ministers of God were not to be silenced by such means. However, this revival also, was but of short duration. Formality on the one hand, and Antinomianism on the other, again recovered their ascendancy.

The following account of the rise of Methodism, was given by the Methodist Conference in America, in the year 1786.

“ During the space of thirty years past, *i. e.* from the year 1756, certain persons, members of the Societies, emigrated from England and Ireland, and settled in various parts of this country. About twenty years ago, 1766, Philip Embury, a Local Preacher from Ireland, began to preach in the city of New York, and formed the *first Society* of his own countrymen and the citizens. About the same time, 1766, Robert Strawbridge, a Local Preacher from Ireland, settled in Frederic County, in the state of Maryland, and preaching there, formed some Societies.” A little after, Thomas Webb, Esq. at that time, a lieutenant in the 48th regiment of foot, preached at New York and Philadelphia with great success. He, with the assistance of his friends, erected a chapel in New York, in the year 1768, which was the first belonging to the Methodist Society in America,

“ In the year 1769, Richard Boardman, and Joseph Pillmoor came to New York; they were the first regular Methodist Preachers on the Continent. In the year 1771, Francis Asbury and Richard Wright, of the same order, went over. In the year 1773, Thomas Rankin, and George Shadford, also went over. In July 1773, the first Conference was held in America, at Philadelphia. Mr. Rankin presided at it. There were about one thousand Members in the different Societies, six or seven of whom were Travelling Preachers. In May 1777, there were forty Preachers in the different Circuits, and seven thousand Members, besides many hundreds of Negroes, who were convinced of sin, and many of them happy in the love of God. From the year 1777, till after the peace in 1783, there was no regular account from America.”

But the Preachers, with Mr. Asbury at their head, held their Annual Conferences regularly during the whole time of the war: and in the year 1795, they published in one volume, all the Minutes of their several Conferences, from the year 1773 to 1794 inclusive. In it may be seen, the growth and spread of Infant Methodism, to the manhood of twenty-two or twenty-three years in the United States of America.

Mr. Asbury was admitted upon trial as a Travelling Preacher, at the London Conference in 1767. He has been, and at present is, the most laborious and useful man ever sent by Mr. Wesley to America. He now (1812) presides as Bishop over all the Methodists in the United States. This honour has been conferred upon him, because of his steadiness, zeal, and usefulness. In the year 1811, according to their Minutes of Conference, there were six hundred and sixty-nine Itinerant Preachers employed in the United States; and one hundred and eighty-four thousand, five hundred and sixty-seven members in the Societies.

After the Societies began to increase, there was nothing Mr. Wesley had so much at heart, as that the Preachers and people should remain united after his death. At this Conference he read the following paper:—

“ *My dear Brethren,*

“ 1. It has long been my desire, that all those *Ministers* of our Church, who believe and preach Salvation by Faith, might

cordially agree among themselves, and not hinder, but help one another. After occasionally pressing this in private conversation, wherever I had opportunity, I wrote down my thoughts upon this head, and sent them to each in a letter. Out of fifty or sixty to whom I wrote, only three vouchsafed me an answer. So I gave this up. I can do no more. They are a rope of sand: and such they will continue.

“ 2. But it is otherwise with the Travelling Preachers in our Connexion. You are at present one body. You act in concert with each other, and by united councils. And now is the time to consider **what** can be done, in order to continue this union? Indeed, as long as I live, there will be no great difficulty: I am, under God, a centre of union to all our Travelling, as well as Local Preachers. They all know me and my communication. They all love me for my work's sake: and, therefore, were it only out of regard to me, they will continue connected with each other. But by what means may this Connexion be preserved, when God removes me from you?

“ 3. I take it for granted, it cannot be preserved by any means, between those who have not a single eye. Those who aim at any thing but the glory of God, and the salvation of men: who desire, or seek any earthly thing, whether honour, profit, or ease, will not, cannot continue in the Connexion, it will not answer their design. Some, perhaps, will procure preferment in the Church. Others will turn Independents, and get separate congregations, like John Edwards and Charles Skelton. Lay your account for this, and be not surprised if some you do not suspect be of this number.

“ 4. But what method can be taken to preserve a firm union between those who choose to remain together? Perhaps you might take some such steps as these: On notice of my death, let all the Preachers in England and Ireland repair to London within six weeks. Let them seek God by solemn fasting and prayer. Let them draw up articles of agreement, to be signed by those who choose to act in concert. Let those be dismissed who do not choose it, in the most friendly manner possible. Let the remainder choose, by votes, a committee of three, five, or seven, each of whom is to be *Moderator* •

in his turn. Let the committee do what I do now. Propose Preachers to be tried, admitted, or excluded. Fix the place of each Preacher for the ensuing year, and the time of the next Conference.

“ 5. Can any thing be done now in order to lay a foundation for this future union? Would it not be well for any that are willing, to sign some articles of agreement before God calls me hence? Suppose something like these:—

“ ‘ We, whose names are under-written, being thoroughly convinced of the necessity of a close union between those whom God is pleased to use as instruments in this glorious work, in order to preserve this union between ourselves, are resolved, God being our helper,

“ ‘ I. To devote ourselves entirely to God, denying ourselves, taking up our cross daily, steadily aiming at one thing, to save our own souls, and them that hear us.

“ ‘ II. To preach the old Methodist doctrines, and no other, contained in the Minutes of the Conference.

“ ‘ III. To observe and enforce the whole Methodist discipline, laid down in the Minutes.’ ”

Having left these propositions with the Preachers, that they might consider them maturely, he brought them forward at the Conferences in 1773, 1774, and 1775; at each of which, all the Preachers present signed them. At the first of these Conferences there were forty-eight Preachers present. At the second, twenty-five who were not at the former Conference; and at the third, twenty-eight who were at neither of the former ones. These articles of union were signed in the whole by one hundred and one Preachers.

From the Minutes of this Conference it appears, that the married Preachers were, before this time, sent only to the Circuits which could maintain them. This was productive of many inconveniences, as there were but very few Circuits which could do this. To remedy this evil, every Circuit was required to do a little towards paying the stipend of the Preachers' wives; so that a married Preacher might be sent into any Circuit, whether it could wholly provide for his family or not.

## CHAPTER VI.

*From the Conference in 1770, to that in Leeds in 1784.*

AUGUST 7, 1770, the twenty-seventh Conference was held in London. At this time the names of the Preachers' Wives that needed support were published, and the Circuits which were to provide for them were also mentioned. There were then forty-three to be provided for by the Circuits in general. The children were to be supported by the Circuits on which their parents laboured. It was now agreed, that a preacher should receive twelve pounds a year for his wife, and four pounds a year for each of his children, to be paid quarterly: the boys till they were eight years of age, fit to go to Kingswood School; the girls till they were fourteen, fit to go to business.

The failure of some of the Members, who were men of business, occasioned the following Minute:—

*Q.* What shall we do to prevent scandal, when any of our Members becomes a bankrupt? *A.* In this case, let two of the principal Members of the Society be deputed to examine his accounts, and if he have not kept fair accounts, or been concerned in that base practice, of raising money by coining Notes, (commonly called the bill trade,) let him be immediately expelled the Society.

To raise a bulwark against *Antinomianism*, the following propositions, respecting Doctrine, were now agreed to:—

“Take heed to your doctrine. We said, in 1744, ‘We have leaned too much towards Calvinism.’ Wherein? 1. ‘With regard to *Man’s Faithfulness*. Our Lord himself taught us to use the expression, and we ought never to be ashamed of it. We ought steadily to assert, on his authority, that if a man is not *faithful in the unrighteous mammon*, God will not *give him the true riches*. 2. With regard to *working for life*. This also our Lord has expressly commanded us. *Labour, (Ergazesthe,) literally, work for the meat that endureth to everlasting life*. And, in fact, every believer, till he comes to glory, works *for* as well as *from* life. 3. We have received it as a maxim, ‘That a man is to do nothing, in order to Jus-

tification:’ nothing can be more false. Whoever desires to find favour with God, should *cease from evil, and learn to do well*. So God himself teaches by the Prophet Isaiah. Whoever repents should *do works meet for repentance*. And if this is not *in order* to find favour, what does he do them for?

“ Review the whole affair: 1. Who of us is now accepted of God? He that now believes in Christ, with a loving and obedient heart. 2. But who among those that never heard of Christ? He that feareth God and worketh righteousness, according to the light he has. 3. Is this the same with, ‘He that is sincere?’ Nearly, if not quite.

“ 4. Is not this ‘Salvation by works?’ Not by the *merit* of works, but by works, as a *condition*. 5. What have we, then, been disputing about for these thirty years? I am afraid, *about words*, (namely, in some of the foregoing instances.) 6. As to *merit* itself, of which we have been so dreadfully afraid, we are rewarded *according* to our works, yea, *because of our works*. How does this differ from *for the sake of our works*? And how differs this from *secundum merita operum*, As *our works deserve*? Can you split this hair? I doubt I cannot.

“ 7. The grand objection to one of the preceding propositions, is drawn from matter of fact. God does, in fact, justify those, who, by their own confession, neither feared God nor wrought righteousness. Is this an exception to the general rule? It is a doubt whether God makes any exception at all. But how are we sure that the person in question never did fear God and work righteousness? His own saying so is not proof: for we know how all that are convinced of sin, undervalue themselves in every respect.

“ 8. Does not talking, without proper caution, of a justified or sanctified *state*, tend to mislead men? Almost naturally leading them to trust in what was done in one moment? Whereas we are every moment pleasing or displeasing to God, *according to our works*. According to the whole of our inward tempers, and outward behaviour.”

When these Propositions were published, the Honourable and Rev. Walter Shirley, Chaplain to the Countess of Hunt-

ington, sent the following circular letter through the three kingdoms:—

“ Sir,

“ Whereas Mr. Wesley’s Conference is to be held at Bristol, on Tuesday the 6th of August next, it is proposed by Lady Huntingdon, and many other Christian friends, (real Protestants,) to have a meeting at Bristol, at the same time, of such principal Persons, both Clergy and Laity, who disapprove of the above Minutes; and as the same are thought injurious to the very Fundamental Principles of Christianity, it is further proposed, that they go in a body to the said Conference, and insist upon a formal Recantation of the said Minutes; and, in case of a refusal, that they sign and publish their Protest against them. Your presence, Sir, on this occasion, is particularly requested: but if it should not suit your convenience to be there, it is desired that you will transmit your sentiments on the subject to such person as you think proper to produce them. It is submitted to you, whether it would not be right, in the opposition to be made to such a *dreadful Heresy*, to recommend it to as many of your Christian friends, as well of the Dissenters, as of the Established Church, as you can prevail on to be there, the cause being of so public a nature.

“ I am, Sir,

“ Your obedient Servant,

“ WALTER SHIRLEY.

“ P. S. Your answer is desired, directed to the Countess of Huntingdon, or the Rev. Mr. Shirley, or John Lloyd, Esq. in Bath; or Mr. James Ireland, Merchant, Bristol; or to Thomas Powis, Esq. at Berwick, near Shrewsbury; or to Richard Hill, Esq. at Hawkstone, near Whitchurch, Shropshire. Lodgings will be provided. Inquire at Mr. Ireland’s, Bristol.”

This brought on a long controversy between the Calvinists and Arminians. In this dispute, the Reverend John Fletcher, one of the holiest men of this age, was eminently conspicuous. With wisdom and zeal becoming an apostle, he vindicated the Minutes, and silenced his antagonists. What he wrote upon that subject is well worthy the perusal of all lovers of the Bible.



This blessed man died August 14, 1785, in the fifty-sixth year of his age. His excellent works have lately been published in Ten Volumes Octavo, including his Life by Mr. Wesley and Mr. Gilpin; and Mr. Martindale's translation of his beautiful poem, "Grace and Nature," and his other French poems. The whole display an instructing view of doctrinal, experimental, and practical godliness.

Sunday, Nov. 18, Mr. Wesley being desired by Mr. Whitefield's executors to preach his Funeral Sermon, he performed that labour of love on this day at the Tabernacle. That blessed man was found dead, on his knees, in his chamber, on Sunday, Sept. 30, 1770, in Newbury Port, near Boston, in America, in the fifty-sixth year of his age. The text Mr. Wesley chose was, *Let me die the death of the righteous, and let my last end be like his.*

The following is Mr. Lee's account of the circumstances of his death, in his History of the American Methodists, page 36. "In the course of this year, 1770, Mr. George Whitefield passed through Philadelphia, on his way to the North; and calling on our preachers who were in that city, he expressed to them his great satisfaction at finding them in this country, where there was such a great call for faithful labourers in the vineyard of their Lord. From thence Mr. Whitefield went on through all the New England States: and on his return he preached his last sermon in Exeter, in New Hampshire State, on the top of a hogshead by the meeting-house, it being too small to contain the congregation. His text was, 2 Cor. xiii. 5, *Examine yourselves, whether ye be in the faith.* He spoke with much animation; and, after meeting, he rode to Newbury Port, in the State of Massachusetts; but on the road he complained of a shortness of breath, occasioned by the asthma: but said, 'Another pulpit sweat or two will cure me.' That night he rested but poorly. The next morning his complaint was much worse: he prayed devoutly for the world in general, and for the orphans at his Orphan House in Georgia in particular; and withal requested, that if his work was done, that the Lord would take him to himself. Soon after which he died, on his knees, Sept. 30, 1770, which was exactly thirty years, to a day, from the first time that he

preached in that town. The first time he ever travelled through that part of the country, was in the year 1740.

Mr. Whitefield had often felt his soul so much comforted in preaching in the Presbyterian meeting-house, in Newbury Port, that he told his friends long before his death, that if he died in that part of the world, he wished to be buried under the pulpit of that house. The people who remembered his former request, had it now in their power to grant it; and they prepared a vault in the ground, under the pulpit, where they laid his body. He had crossed the Atlantic thirteen times, in order to preach the Gospel, which was more than any other minister had done before him. Mr. Whitefield's labours, as an itinerant preacher, had been greatly blessed to the people in America; and thereby the way was opened for our preachers to travel and preach the Gospel in different parts of the country. And in most places, where the people were lively in religion, they were fond of having itinerant preachers to visit them."

August 6, 1771, the twenty-eighth Conference was held in Bristol. Mr. Wesley observes concerning it, "We had more Preachers than usual, in consequence of Mr. Shirley's circular letter. At ten on Thursday morning, he came with nine or ten of his friends. We conversed freely for about two hours. And I believe they were satisfied, that we were not such dreadful heretics as they imagined, but were tolerably sound in the faith!"

1772. In the beginning of this year, John Smith, one of the Preachers, who laboured mostly in the North of Ireland, died in the faith. He was a remarkably useful man. Many hundreds were converted by his instrumentality; upwards of twenty of whom afterwards became Preachers.

August 1, 1772, the twenty-ninth Conference was held at Leeds.

August 3, 1773, the thirtieth Conference, in London.

In this year, Mr. Wesley published his works in thirty-two volumes duodecimo. Some of these were extracts from other writers, which he had long circulated among the people: others were written on the spur of the moment, and manifest the fertility of his mind; and others were composed in defence

of the great doctrines of Christianity. They form a rich collection of the purest and most *exalted* divinity.

August 9, 1774, the thirty-first Conference was held in Bristol.

Nothing new was done at these Conferences. The Connexion enjoyed great internal peace, though still warmly opposed by the Calvinists, on account of the Minutes which were published in the year 1770.

The Preachers were much united; but the Societies were in general burdened with debts, occasioned by their building Preaching-houses. The chief part of the time of these Conferences, therefore, was taken up in forming rules in order to extricate the people out of these difficulties.

November 5, 1774, John Downs, who had been a Preacher for many years, died in the Lord. On the day of his departure he said, "I feel such a love to the people at West-street, (London,) that I could be content to die with them. I do not find myself very well; but I must be with them this evening." He went *thither*, and began preaching on, *Come unto me, ye that are weary and heavy laden*. After speaking ten or twelve minutes, he sunk down, and spoke no more, till his spirit returned to God. Mr. Wesley gives him the following character: "I suppose he was, by nature, full as great a genius as Sir Isaac Newton. I will mention but two or three instances of it. When he was at school, learning algebra, he came one day to his master, and said, 'Sir, I can prove this proposition a better way than it is proved in the book.' His master thought it could not be; but, upon trial, acknowledged it to be so. Some time after, his father sent him to Newcastle with a clock which was to be mended. He observed the clock-maker's tools, and the manner how he took it in pieces, and put it together again. And when he came home, first made himself tools, and then made a clock, which went as true as any in the town. A third proof of it was this: Thirty years ago, while I was shaving, he was whirling the top of a stick. I asked, 'What are you doing?' He answered, 'I am taking your face, which I intend to engrave on a copper-plate.' Accordingly, without any instruction, he first made himself tools, and then engraved the plate. The second picture which

he engraved, was that which was prefixed to the Notes upon the New Testament. I suppose such strength of genius has scarce been known in Europe before.

“For several months past, he had far deeper communion with God than ever he had in his life: and for some days he had been frequently saying, ‘I am so happy that I scarce know how to live. I enjoy such fellowship with God, as I thought could not be had on this side heaven.’ And having now finished his course of fifty-two years, after a long conflict with pain, sickness, and poverty, he gloriously rested from his labours, and entered into the joy of his Lord.”

1775. In March of this year, Mr. John Crook, at that time a zealous Local Preacher, visited the Isle of Man. The Lord blessed his labours with uncommon success. He soon commenced an Itinerant Preacher; and has laboured in that Island, at different times, between nine and ten years. The following is the character his brethren gave of him after his death:—

“JOHN CROOK, called the Apostle of the Isle of Man. (See Mr. Wesley’s Life, by Dr. Coke and Mr. Moore, p. 421.) He died in the sixty-third year of his age, and thirty-first of his itinerant life. He was a man of good understanding, considerable information, deep and solid piety, great exactness in Christian discipline, and of extensive usefulness, especially in the Isle of Man, and the North of Ireland. The last months of his labours on the Scarborough Circuit, appear to have been considerably honoured of the Lord. He fell asleep in Jesus, amidst the attention and tears of the affectionate people of that Circuit, on the 27th of December, 1805.”

August 1, 1775, the thirty-second Conference was held in Leeds. Mr. Wesley observes concerning it: “Having received several letters, intimating that many of the Preachers were utterly unqualified for the work, having neither grace nor gifts sufficient for it, I determined to examine this weighty charge with all possible exactness. In order to this, I read those letters to the Conference; and begged, that every one would freely propose and enforce whatever objection he had to any one. The objections proposed were considered at large; in two or three difficult cases, Committees were ap-

pointed for that purpose. In consequence of this, we were all fully convinced, that the charge advanced was without foundation: that God had really sent those labourers into his vineyard, and had qualified them for the work. And we were all more closely united together than we had been for many years."

It was also asked, *Q.* Are not many of the Classes too large? *A.* Yes. Divide every one which contains above thirty members. It would be well if this rule was constantly attended to.

After the Preachers had signed the Articles of Union, already mentioned, they concluded with these words, "We all deny that there is, or can be, *any merit, properly speaking, in man.*"

August 6, 1776, the thirty-third Conference was held in London. Mr. Wesley was very strict in examining into the gifts, graces, and usefulness of the Preachers. The result was, one was excluded for insufficiency, and two for misbehaviour. "And," says he, "we were thoroughly satisfied, that all the rest had both grace and gifts for the work wherein they were engaged." At that time there were one hundred and fifty-five Travelling Preachers in Great Britain and Ireland.

Mr. Wesley's, Fletcher's, and Sellon's Works, were recommended to the Preachers, as an antidote against the poison of Absolute Predestination; in order that they might be enabled to guard the people against being drawn away by that doctrine.

August 13, 1776, Thomas Coke, LL.D. joined Mr. Wesley. He thus speaks of this incident in his eighteenth Journal, page 23: "Being at Kingston, near Taunton, I found a Clergyman, Dr. Coke, late Gentleman-Commoner of Jesus College, in Oxford, who came twenty miles on purpose. I had much conversation with him, and a union then began, which, I trust, shall never end." His name did not appear on the Minutes till the year 1778. In that year he was appointed to labour in London. Since that time he has been a very active useful man in the Connexion.

April 2, 1777, Mr. Wesley laid the foundation-stone of the New Chapel in London.

May 18, 1777, Mr. Wesley says in his Journal, "I buried

the body of Joseph Guilford, a holy man, and a useful Preacher. Surely never before did a man of so weak talents, do so much good ! He died as he lived, in the full triumph of faith, vehemently rejoicing in and praising God !”

August 5, 1777, the thirty-fourth Conference was held in Bristol. Mr. Wesley observes concerning it: “ I now particularly inquired of every Assistant, (as that report had been spread far and wide,) ‘ Have you reason to believe, from your own observation, that the Methodists are a fallen people? Is there a decay or an increase in the work of God where you have been? Are the Societies in general more dead or more alive to God, than they were some years ago?’ The almost universal answer was, ‘ If we *must know them by their fruits*, there is no decay in the work of God, among the people in general. The Societies are not dead to God: they are as much alive as they have been for many years. And we look on this report as a mere device of Satan, to make our hands hang down.’ ”

“ But to come to a short issue. In most places, the Methodists are still a poor despised people, labouring under reproach, and many inconveniences: therefore, wherever the power of God is not, they decrease. By this, then, you may form a sure judgment. Do the Methodists in general decrease in number? Then they decrease in grace: they are a fallen, or at least a falling people. But they do not decrease in number; they continually increase: therefore, they are not a fallen people.”

“ The Conference concluded in much love. But there was one jarring string; John Hilton told us, he must withdraw from our Connexion, because he saw the Methodists were a fallen people.”

Mr. Wesley, for the first time, mentioned in the Minutes of this Conference, those persons who died in the work.

*Q.* What Preachers have died this year? *A.* John Slocombe, at Clones, an old labourer, worn out in the service. John Harrison, near Lisburn, a promising youth, serious, modest, and much devoted to God. William Lumley, at Hexham, a blessed young man, a happy witness of the full liberty of the children of God. And William Minethorp, near Dunbar, an Israelite indeed, in whom was no guile.

The propriety of inserting these accounts, appeared at once, so that the same has been done every year from that time. Thus an honourable testimony has been borne, concerning those who have deserved it, and who have continued to labour in union with their Brethren, till they finished their course; it has served also to excite the survivors to follow them as they followed Christ.

*Q.* What is the Yearly Subscription? *A.* Nothing. There is only one contribution this year, namely, for the New Chapel in London.

Great exertions were made by the Preachers for that Chapel; but unfortunately, a law-suit commenced about it, in little more than a year after Mr. Wesley's death! When the suit had cost £1200, the difference was amicably settled! Before the agreement took place, the Lord Chancellor determined the four following particulars. 1. That the majority of the Trustees bound the minority in all things, agreeable to the letter of the Trust-deed. 2. That the Trustees had a right to choose Stewards for themselves, in order to manage the concerns of the Trust. 3. That whatever money was subscribed by individuals, and laid out on the Trust premises, was to be disposed of by the Trustees according to their Trust-deed. 4. That no Trustees could remove a Preacher from the Pulpit, without proving him immoral in his life, or erroneous in his doctrine.

At the Conference in the year 1796, when the above dispute was settled, it was asked,

*Q.* How shall we avoid the being entangled in Law? *A.* Let no district meetings, no Preacher, or number of Preachers, or people whatsoever, on any consideration, involve the Conference in a Law-suit, nor have any demand on the Conference for the expenses, or any part of the expenses of a Law-suit; more especially concerning Chapels or Preaching-houses, without the consent of the Conference previously obtained.

In the course of this Law-suit, when it was in the Exchequer in Equity, the Counsel for the Trustees urged the *Court* to appoint a Receiver of the revenues of the Trust Premises. The *Lord Chief Baron* said, "The Trustees are in possession, and the *Charity* goes on." Viewing the Chapels vested in the

hands of Trustees in the light of a Charity, has produced two good consequences. 1. That it is no sin to make collections for them on the Lord's day. 2. That if any Trustees were to embezzle the Revenues of the Chapels, and refuse to shew their accounts, they can be made to shew them by an appeal to the Court of Chancery.

January 1, 1778, Mr. Wesley began to publish a periodical work, which he entitled "The Arminian Magazine; consisting of Extracts and Original Treatises on Universal Redemption." He continued this work while he lived. The Conference have done the same since his death. It is a very useful work, has been widely circulated, and has done much good.

1778. This summer, Mr. Wesley held a Conference at Dublin, in Ireland. The Rev. Edward Smyth, (who some time before had been expelled from a church in the North of Ireland, for preaching the truth,) was now in connexion with the Methodists. He revived the controversy respecting the Church of England, and laboured with all his might, and with manifest uprightness of mind, to persuade Mr. Wesley and the Brethren, to separate from it. The debate ended, by the Conference agreeing to the following propositions, which were afterwards adopted by the English Conference, and published in the Minutes.

*Q.* Is it not our duty to separate from the Church, considering the wickedness both of the clergy and the people? *A.* We conceive not. 1. Because both the priests and the people were full as wicked in the Jewish Church, and yet God never commanded the holy Israelites to separate from them. 2. Neither did our Lord command his disciples to separate from them, he rather commanded the contrary. 3. Hence it is clear, *that* could not be the meaning of St. Paul's words, "*Come out from among them, and be ye separate.*"

*Q.* Have we a right view of our work? *A.* Perhaps not. It is not to take care of this or that Society, or to preach so many times: but to save as many souls as we can: to bring as many sinners as we can to repentance, and with all our power to build them up in that holiness, without which they cannot see the Lord.

*Q.* Why do so many of our Preachers fall into nervous



disorders? *A.* Because they do not sufficiently observe Dr. Cadogan's rules. To avoid indolence and intemperance. They do indeed use exercise. But many of them do not use enough: not near so much as they did before they were Preachers. And sometimes they sit still a whole day. This can never consist with health. They are not intemperate in the vulgar sense. They are neither drunkards nor gluttons. But they take more food than nature requires; particularly in the evening.

*Q.* What advice would you give to those that are *nervous*?

*A.* Advice is made for them that will take it. But who are they? One in ten, or twenty? Then I advise. 1. Touch no dram, tobacco, or snuff. 2. Eat very light, if any, supper. 3. Breakfast on nettle or orange-peel tea. 4. Lie down before ten; rise before five. 5. Every day use as much exercise as you can bear: or, 6. Murder yourself by inches." These rules are as necessary for the people as the Preachers.

August 4, 1778, the thirty-fifth Conference was held in Leeds. The following Minute is all that is either new or important.

*Q.* Is it not adviseable for us to visit all the jails we can?

*A.* By all means. There cannot be a greater charity.

Sunday, Nov. 1, Mr. Wesley opened the New Chapel in London.

August 3, 1779, the thirty-sixth Conference was held in London. Now, for the first time, appeared a general decrease, which made Mr. Wesley inquire,

*Q.* How can we account for the decrease in so many Circuits this year? *A.* It may be owing, partly to want of preaching abroad, and of trying new places: partly to prejudice against the King, and *speaking evil of dignities*, (at the time of the American war) but chiefly to the increase of *worldly mindedness*, and *conformity to the world*.

*Q.* How can we stop this evil-speaking? *A.* Suffer none that speak evil of those in authority, or that prophesy evil to the nation, to preach with us. Let every Assistant take care of this.

There was also a want of money to carry on the work. The collections fell short. This induced the Conference to

adept the following measures, that it might not be so in future. Part of the yearly subscription had been hitherto set apart to pay off the debts of the Chapels; it was now agreed, that it should be so no more. The following regulations were adopted. "1. Let every Circuit bear its own burden, and not lean upon the Conference. 2. Tell every one expressly, "We do not make a subscription for paying debts." 3. Let all the Assistants in Ireland do the same as those in England.

From hence it appears, that the *support* of the Gospel depends on the piety of the people. This is universally true.

The following Minutes also appear.

*Q.* Shall any Assistant take into the Society, any whom his predecessor has put out?—*A.* Not without first consulting him.

*Q.* What can be done to revive the work in Scotland?

*A.* 1. Preach abroad as much as possible. 2. Try every town and village. 3. Visit every member of every Society at home.

Sunday, August 8, 1779, Mr. Wesley observes in his Journal, "This was the last night which I spent at the Foundry. What hath God wrought there in forty years!" He now removed to the house built for him and the Preachers in the City Road.

August 1, 1780, the thirty-seventh Conference began at Bristol. Mr. Wesley observes concerning it, "We have been always hitherto straitened for time. In future, let nine or ten days be allowed for each Conference, that every thing relative to the carrying on of the work of God, may be maturely considered." At this time, the large Minutes, containing the whole of our discipline, were revised, and solemnly confirmed.

June 7, 1781, Mr. Wesley being in the Isle of Man, says, "I met our little body of Preachers. There were two and twenty in all." (Local Preachers.) So greatly had God blessed the word, since Mr. Crook first visited them in the year 1775.

August 7, 1781, the thirty-eighth Conference was held at Leeds. The following matters were considered.

*Q.* If Bankrupts ever are able, is it not their duty to pay

their whole debt? *A.* Doubtless it is. If they do not, they ought not to continue in our Society.

*Q.* Ought we not to exhort all dying persons, to be then, at least, merciful after their power? *A.* We ought; without any regard to the reflections which will be cast upon us on that account.

At this Conference, Mr. Wesley began to draw money out of the Preachers' Fund, in order to support the wives of the Travelling Preachers, which could not be supported by the Circuits. It was now agreed to request the people to contribute to the Fund. Mr. Wesley drew up the following address, to be presented to the people on the occasion. It had the desired effect, the people willingly contributed to the support of their old Preachers.

“ To the Members and Friends of the Methodist Societies.

“ *Friends and Brethren,*

“ As several of the Preachers in our Connexion, who have spent their time and strength in calling sinners to repentance, are now so superannuated, that they can no longer keep a Circuit, and as others of them (who are gone to their reward) have left destitute widows and children behind them: in order to make some small provision for these, it has been agreed on in Conference, that every Travelling Preacher shall, out of his little allowance, subscribe a guinea yearly.

“ But as this sum is in no wise sufficient to answer the growing demands, several of our friends have offered their assistance, by subscribing something yearly: and if others of you shall see good to follow their laudable example, it will, no doubt, be pleasing to God, a comfort to his worn-out servants, and a great encouragement to those who are still labouring in our Lord's vineyard; and, of consequence, give great satisfaction to your affectionate Brethren and servants in the Gospel,

JOHN WESLEY.

A. B. }  
C. D. } *Stewards.”*

Rules respecting taking out married Preachers to travel. It was observed, “ As we have neither money nor houses for

any more wives, What can we do? *A.* We must admit no more married Preachers, unless in defect of single Preachers."

At the Conference in 1798, it was asked,

"*Q.* Why cannot more married Preachers be taken out to travel, seeing we have many of unblemished characters in divers Circuits? *A.* 1. Because our temporal circumstances are exceedingly straitened, so that we cannot provide for them. 2. We have, at present, a sufficiency of single men to supply the Circuits."

In the year 1800, it was asked,

"*Q.* Have not some Local Preachers been injured, by being encouraged to expect they should be called out to travel, without sufficient reason? *A.* This has been the case in a few instances. And that it may not be the case any more, let no Preacher, or number of Preachers, encourage any person to give up his business, and prepare to travel, without the authority of the Conference."

It was also asked at this Conference in 1781,

"*Q.* Can we erect a School for Preachers' children in Yorkshire? *A.* Probably we may. Let our Brethren think of a place, and a master, and send me word." This has been often talked of, but nothing has been done. The reasons are, 1. Want of unanimity among the Brethren, respecting the measure. 2. Want of money to defray the expense.

But now, (1812) blessed be God, this is done, as I shall with pleasure mention in the course of this History.

In July 1782, Dr. Coke was delegated by Mr. Wesley to hold a Conference in Dublin. This has been continued annually at the same place ever since, and Dr. Coke has for the most part presided at it. It has, under God, proved a great blessing to the Irish Methodists. At this time, (1782) there were only fifteen Circuits, thirty-four Travelling Preachers, and six thousand four hundred and seventy-two members in the Societies. At present (1812) there are forty-nine Circuits, one hundred and twenty-eight Travelling Preachers; eleven of whom act as Irish Missionaries; and twenty-seven thousand, eight hundred and twenty-three members in the Society. So greatly has the work spread in thirty years.

August 6, 1782, the thirty-ninth Conference was held in

London. At this time, the Trustees of the Chapel at Birstall, in Yorkshire, manifested a want of confidence in Mr. Wesley, and the Conference. They desired liberty to choose Preachers, in connexion with the body; but they were not willing to submit to the appointment of the Conference. They were the more positive in this, as their Chapel was not settled according to the Methodist plan.

This was the first time that any thing of the kind appeared. (It was in this place that John Nelson began his labours.) The following resolutions were adopted.

*Q.* What can be done with regard to the Preaching-house at Birstall? *A.* If the Trustees still refuse to settle it on the Methodist plan, 1. Let a plain state of the case be drawn up. 2. Let a collection be made throughout all England, in order to purchase ground, and to build another Preaching-house as near the present as may be. This difference, after a time, was amicably settled. The following Minutes also appear.

*Q.* Several members of our Societies who make conscience of Sabbath-breaking, have been much distressed; *Barbers* in particular. What can be done to relieve them? *A.* 1. Let no members of our Society have their hair dressed on a Sunday. 2. Let all our members that possibly can, employ those barbers.

*Q.* Is it well for our Preachers to powder their hair, or to wear artificial curls? *A.* To abstain from both is the more excellent way.

*Q.* Ought any person to be continued as a member of our Society in Ireland, who learns, or performs the military exercise as a volunteer, on the Lord's day? *A.* No, certainly. Let him be excluded. *N.* B. Meeting on the parade, in order to attend Divine Service, is not to be considered as an infringement of this rule. Nor shall the above Minute refer to any thing which it may be necessary for them to do, in case of an actual invasion.

*Q.* Ought any person to be excluded our Society, who, after proper admonition, will, on the Lord's-day, continue a spectator of the exercise of the volunteers? *A.* Certainly they ought.

It was recommended to every Assistant to remind every So-

ciety that our original rule was, 1. For every member to contribute one penny weekly, (unless in extreme poverty.) 2. And one shilling quarterly, at the renewing of the Tickets. 3. And to ask each member, Can you afford to observe our rule? And receive what he is able to give. It was then observed; “the Scripture says, *If any man that is called a Brother, be a fornicator, or covetous, with such an one no not to eat. And put away from among yourselves that wicked person.* This is an express command: and it is of unspeakable importance. These *money-lovers* are the pest of every Christian Society. They have been the main cause of destroying every revival of religion. They will destroy us, if we do not put them away. 2. But how shall we know them, without the miraculous discernment of spirits? *A.* 1. By their own confession. Tell any one alone, with all tenderness, “I am to give an account of your soul to God. Enable me to do it with joy. I am afraid you are covetous. Answer me a few questions, in order to remove that fear.” 2. By their fruits. For instance, a man not worth a shilling enters our Society. Yet he freely gives a penny a week. Five years after, he is worth scores of pounds. He gives a penny a week still. I must think this man covetous, unless he assures me he bestows his charity some other way. For every one is covetous, whose beneficence does not increase in the same proportion as his substance.”

The following rules were agreed to.

“*Q.* Shall we insist on that rule, Sing no hymns of your own composing? *A.* Undoubtedly: and let those who will not promise this, be excluded at the next Conference.”

*Q.* It was agreed last year, that all the Preachers should join as one man to prevent people's talking before and after sermon. Has this been done? *A.* Hardly at all.

*Q.* But what can be done now? *A.* 1. Let the Preacher desire every person to go silently away 2. Let no Preacher speak one word in the Preaching-house. 3. Let each Preacher do this over and over, till the point is gained. It was also added, No person can be a Travelling Preacher, who cannot preach both morning and evening.

July 29, 1783, the fortieth Conference was held in Bristol.

Mr. Wesley found it necessary at this time, to change the master of Kingswood School, on account of a total want of discipline. He observes also, "The children must never play; and a master must be always present with them." He would have them, instead of play, to learn husbandry, or some mechanic art. At this Conference it was also inquired,

*Q.* What can be done to get all our Preaching-houses settled on the Methodist plan? *A.* Let Dr. Coke visit the Societies throughout England, as far as is necessary for the accomplishment of this design; and let the respective Assistants give him all the support in their power. This work exposed the Doctor for a time to a great deal of reproach, and in many instances he failed of his object.

Mr. Wesley "acknowledged, that the needlessly multiplying of Preaching-houses was a great evil," but it does not appear, that he or the Conference could prevent it. So they endeavoured to bear it as well as they could.

February 14, 1784, Mr. Wesley consulted with the London Preachers respecting a proposal of sending Missionaries to the East Indies; and observes, "After the matter had been fully considered, we were unanimous in our judgment—That we have no call thither yet, no invitation, no providential opening of any kind." Perhaps the time will shortly come.

February 28, 1784, Mr. Wesley executed the DEED OF DECLARATION, constituting one hundred of the Travelling Preachers, "The Conference of the People called Methodists." The design of this was, to give a legal specification of that phrase, "The Conference of the People called Methodists," which is inserted in all the Deeds of the Chapels. By virtue of this Deed, the Conference claims the power of appointing Preachers to preach in those Chapels. It is as follows:—

An Attested Copy of Mr. WESLEY's Declaration and Establishment of the Conference of the People called Methodists, enrolled in His Majesty's High Court of Chancery:

To All to whom these Presents shall come, John Wesley, late of Lincoln College, Oxford, but now of the City-Road, London, Clerk, sendeth greeting:

WHEREAS divers Buildings, commonly called Chapels,

with a messuage and dwelling-house, or other appurtenances, to each of the same belonging, situate in various parts of Great Britain, have been given and conveyed, from time to time, by the said John Wesley, to certain persons and their heirs, in each of the said gifts and conveyances named; which are enrolled in his Majesty's High Court of Chancery, upon the acknowledgment of the said John Wesley, (pursuant to the Act of Parliament in that case made and provided,) upon trust, that the trustees in the said several deeds respectively named, and the survivors of them and their heirs and assigns, and the trustees for the time being, to be elected as in the said deeds is appointed, should permit and suffer the said John Wesley, and such other person and persons as he should for that purpose from time to time nominate and appoint, at all times during his life, at his will and pleasure to have and enjoy the free use and benefit of the said premises, that he the said John Wesley, and such person and persons as he should nominate and appoint, might therein preach and expound God's holy word: And upon further trust, that the said respective trustees and the survivors of them, and their heirs and assigns, and the trustees for the time being, should permit and suffer Charles Wesley, brother of the said John Wesley, and such other person and persons as the said Charles Wesley should for that purpose from time to time nominate and appoint, in like manner during his life—To have, use, and enjoy the said premises respectively, for the like purposes as aforesaid: and after the decease of the survivor of them, the said John Wesley and Charles Wesley, then upon further trust, that the said respective trustees, and the survivors of them, and their heirs and assigns, and the trustees for the time being for ever, should permit and suffer such person and persons, and for such time and times, as should be appointed at the yearly Conference of the People called Methodists, in London, Bristol, or Leeds, and no others, to have and enjoy the said premises for the purposes aforesaid: And whereas divers persons have, in like manner, given or conveyed many Chapels, with messuages and dwelling-houses, or other appurtenances to the same belonging, situate in various parts of Great Britain, and also in Ireland, to certain trustees, in each



of the said gifts and conveyances respectively named upon the like trusts, and for the same uses and purposes as aforesaid, (except only that in some of the said gifts and conveyances, no life estate or other interest is therein or thereby given and reserved to the said Charles Wesley :) And whereas, for rendering effectual the trusts created by the said several gifts or conveyances, and that no doubt or litigation may arise with respect unto the same, or the interpretation and true meaning thereof, it has been thought expedient by the said John Wesley, on behalf of himself as donor of the several Chapels, with the messuages, dwelling-houses, or appurtenances before mentioned, as of the donors of the said other Chapels, with the messuages, dwelling-houses, or appurtenances, to the same belonging, given or conveyed to the like uses and trusts, to explain the words, Yearly Conference of the People called Methodists, contained in all the said trust deeds, and to declare what persons are members of the said Conference, and how the succession and identity thereof is to be continued: *Now therefore these presents witness*, that for accomplishing the aforesaid purposes, the said John Wesley doth hereby declare, that the Conference of the People called Methodists, in London, Bristol, or Leeds, ever since there hath been any yearly Conference of the said People called Methodists in any of the said places, hath always heretofore consisted of the Preachers and Expounders of God's holy word, commonly called Methodist Preachers, in connexion with, and under the care of the said John Wesley, whom he hath thought expedient year after year to summons to meet him, in one or other of the said places, of London, Bristol, or Leeds, to advise with them for the promotion of the gospel of Christ, to appoint the said persons so summoned, and the other Preachers and Expounders of God's holy word, also in connexion with, and under the care of the said John Wesley, not summoned to the said yearly Conference, to the use and enjoyment of the said Chapels and premises so given and conveyed upon trust for the said John Wesley, and such other person and persons as he should appoint during his life as aforesaid, and for the expulsion of unworthy and admission of new persons under his care and into his connexion, to be Preachers and Expounders as afore-

said, and also of other persons upon trial for the like purposes; the names of all which persons so summoned by the said John Wesley, the persons appointed with the Chapels and premises to which they were so appointed, together with the duration of such appointments, and of those expelled or admitted into connexion or upon trial, with all other matters transacted and done at the said yearly Conference, have, year by year, been printed and published under the title of Minutes of Conference. *And these presents further witness*, and the said John Wesley doth hereby avouch and further declare, that the several persons herein after named, to wit, the said John Wesley and Charles Wesley,\* of the city of London; John Allen,\* Bristol; Charles Atmore, York; John Booth, Colchester; Jeremiah Brettel,\* Lynn; John Barber, Northampton; John Broadbent,\* Oxford; John Brettel,\* Gloucester; Samuel Bardsley, Macclesfield; Joseph Bradford,\* Leicester; Samuel Bradburn, Leeds; Isaac Brown,\* Birstall; Joseph Benson, Halifax; George Button, Isle of Man; Thomas Briscoe,\* Yarm; William Boothby,\* Newcastle-upon-Tyne; Andrew Blair,\* Corke; George Brown,\* Clones; Thomas Barber,\* Charlemont; Thomas Coke, London; James Creighton, London; Thomas Cooper, Colchester; Joseph Cole, Oxford; Jonathan Cousins,\* Gloucester; Thomas Carlill,\* Grimsby; Thomas Corbitt,\* Gainsborough; Robert Costerdine,\* Colne; William Collins,\* Sunderland; John Crook,\* Lisburne; William Dufton,\* Halifax; Thomas Dixon,\* Newcastle-upon-Tyne; John Easton,\* Colne; John Fenwick,\* Burslem; Henry Foster,\* Belfast; William Green,\* Bristol; John Goodwin,\* Chester; Parson Greenwood,\* Liverpool; James Hall,\* Plymouth; William Hoskins,\* Cardiff; Joseph Harper,\* Grimsby; Thomas Hanby,\* Burslem; Thomas Hanson,\* Huddersfield; Lancelot Harrison,\* Scarborough; Robert Hopkins, York; Christopher Hopper,\* Newcastle-upon-Tyne; William Hunter,\* Berwick-upon-Tweed; Edward Jackson,\* Hull; Daniel Jackson,\* Dublin; Joshua

*Note.* At the end of the names, are the places where those Preachers were stationed at the time the Deed was made and enrolled. This mark \* shews that those Preachers have died, or ceased to travel; as none but Itinerant Preachers can be of the hundred who constitute the Conference.

Keighley,\* Seven Oaks; John Leech,\* Brecon; Thomas Longley,\* Derby; Robert Lindsay,\* Sligo; John Mason,\* Salisbury; John Moon,\* Plymouth Dock; John Murlin,\* Manchester; William Myles, Nottingham; Alexander Mather,\* Bradforth; Henry Moore, Cork; Duncan M'Allum, Aberdeen; Jonathan Parkin, Lynn; Joseph Pescod,\* Bedford; William Percival,\* Manchester; John Pawson,\* York; Christopher Peacock,\* Yarm; John Peacock,\* Barnard Castle; Nehemiah Price,\* Athlone; Richard Rodda,\* Birmingham; Thomas Rankin,\* London; James Rogers,\* Macclesfield; Jeremiah Robertshaw,\* Leicester; James Ray,\* Gainsborough; Robert Roberts,\* Leeds; Benjamin Rhodes,\* Keighley; Jasper Robinson,\* Isle of Man; Thomas Rutherford,\* Dublin; George Story,\* Salisbury; William Saunders,\* Brecon; William Simpson,\* Sheffield; Robert Scott,\* Lincoln; George Shadford,\* Hull; John Shaw,\* Huddersfield; Joseph Saunderson,\* Dundee; Thomas Tennant,\* London; James Thom,\* St. Austle; Joseph Taylor, Redruth; Thomas Taylor, Sheffield; William Thompson,\* Leeds; Barnabas Thomas,\* Hull; William Thom,\* Whitby; Zechariah Udall,\* Liverpool; Thomas Vasey, Liverpool; John Valton,\* Bristol; James Wood, Rochester; Richard Whatcoat,\* Norwich; Christopher Watkins,\* Northampton; Francis Wrigley, St. Austle; Duncan Wright,\* Chester; William Warrener, Dundee; Richard Watkinson,\* Limerick, Gentlemen; being Preachers and Expounders of God's holy word, under the care and in connexion with the said John Wesley, have been, and now are, and do, on the day of the date hereof, constitute the Members of the said Conference, according to the true intent and meaning of the said several gifts and conveyances wherein the words Conference of the People called Methodists are mentioned and contained. And that the said several persons before named, and their successors for ever, to be chosen as herein after mentioned, are and shall for ever be construed, taken, and be, the Conference of the People called Methodists. Nevertheless, upon the terms, and subject to the regulations herein-after prescribed, that is to say,

*First,* That the Members of the said Conference, and their successors for the time being for ever, shall assemble once in

every year, at London, Bristol, or Leeds, (except as after mentioned,) for the purposes aforesaid; and the time and place of holding every subsequent Conference shall be appointed at the preceding one, save that the next Conference after the date hereof, shall be holden at Leeds, in Yorkshire, the last Tuesday in July next.

*Second,* The act of the majority in number of the Conference assembled as aforesaid, shall be had, taken, and be the act of the whole Conference, to all intents, purposes, and constructions whatsoever.

*Third,* That after the Conference shall be assembled as aforesaid, they shall first proceed to fill up all the vacancies occasioned by death or absence, as after mentioned.

*Fourth,* No act of the Conference assembled as aforesaid, shall be had, taken, or be the act of the Conference, until forty of the members thereof are assembled, unless reduced under that number by death since the prior Conference, or absence as after mentioned; nor until all the vacancies occasioned by death or absence, shall be filled up by the election of new members of the Conference, so as to make up the number one hundred, unless there be not a sufficient number of persons objects of such election; and during the assembly of the Conference, there shall always be forty members present at the doing of any act, save as aforesaid, or otherwise such act shall be void.

*Fifth,* The duration of the yearly assembly of the Conference, shall not be less than five days, nor more than three weeks, and be concluded by the appointment of the Conference, if under twenty-one days; or otherwise the conclusion thereof shall follow of course at the end of the said twenty-one days; the whole of all which said time of the assembly of the Conference shall be had, taken, considered, and be the yearly Conference of the People called Methodists; and all acts of the Conference, during such yearly assembly thereof, shall be the acts of the Conference, and none other.

*Sixth,* Immediately after all the vacancies occasioned by death or absence are filled up by the election of new members as aforesaid, the Conference shall choose a president and secretary of their assembly out of themselves, who shall con-

tinue such until the election of another president or secretary in the next, or other subsequent Conference; and the said president shall have the privilege and power of two members in all acts of the Conference during his presidency, and such other powers, privileges, and authorities, as the Conference shall from time to time see fit to entrust into his hands.

*Seventh,* Any member of the Conference absenting himself from the yearly assembly thereof for two years successively, without the consent or dispensation of the Conference, and be not present on the first day of the third yearly assembly thereof, at the time and place appointed for the holding of the same, shall cease to be a member of the Conference from and after the said first day of the said third yearly assembly thereof, to all intents and purposes, as though he was naturally dead. But the Conference shall and may dispense with or consent to the absence of any member from any of the said yearly assemblies, for any cause which the Conference may see fit or necessary, and such member, whose absence shall be so dispensed with or consented to by the Conference, shall not by such absence cease to be a member thereof.

*Eighth,* The Conference shall and may expel and put out from being a member thereof, or from being in connexion therewith, or from being upon trial, any person, member of the Conference, admitted into connexion, or upon trial, for any cause which the Conference may see fit or necessary; and every member of the Conference so expelled and put out, shall cease to be a member thereof, to all intents and purposes, as though he was naturally dead. And the Conference, immediately after the expulsion of any member thereof as aforesaid, shall elect another person to be a member of the Conference, in the stead of such member so expelled.

*Ninth,* The Conference shall and may admit into connexion with them, or upon trial, any person or persons whom they shall approve, to be Preachers and Expounders of God's holy word, under the care and direction of the Conference; the name of every such person or persons so admitted into connexion or upon trial as aforesaid, with the time and degrees of the admission, being entered in the Journals or Minutes of the Conference.

*Tenth,* No person shall be elected a member of the Conference, who hath not been admitted in connexion with the Conference, as a Preacher and Expounder of God's holy word, as aforesaid, for twelve months.

*Eleventh,* The Conference shall not, nor may, nominate or appoint any person to the use and enjoyment of, or to preach and expound God's holy word in, any of the Chapels and premises so given or conveyed, or which may be given or conveyed upon the trusts aforesaid, who is not either a member of the Conference, or admitted into connexion with the same, or upon trial as aforesaid; nor appoint any person for more than three years successively, to the use and enjoyment of any Chapels and premises already given, or to be given or conveyed upon the trusts aforesaid, except ordained ministers of the Church of England.

*Twelfth,* That the Conference shall and may appoint the place of holding the yearly assembly thereof, at any other city, town, or place, than London, Bristol, or Leeds, when it shall seem expedient so to do.

*Thirteenth,* And for the convenience of the Chapels and premises already, or which may hereafter be given or conveyed upon the trusts aforesaid, situate in Ireland, or other parts out of the kingdom of Great Britain, the Conference shall and may, when and as often as it shall seem expedient, but not otherwise, appoint and delegate any member or members of the Conference, with all or any of the powers, privileges, and advantages, herein before contained or vested in the Conference; and all and every the acts, admissions, expulsions, and appointments whatsoever of such member or members of the Conference, so appointed and delegated as aforesaid, the same being put into writing, and signed by such delegate or delegates, and entered in the Journals or Minutes of the Conference, and subscribed as after-mentioned, shall be deemed, taken, and be, the acts, admissions, expulsions, and appointments of the Conference, to all intents, constructions, and purposes whatsoever, from the respective times when the same shall be done by such delegate or delegates; notwithstanding any thing herein-contained to the contrary.

*Fourteenth,* All resolutions and orders touching elections,

admissions, expulsions, consents, dispensations, delegations, or appointments and acts whatsoever of the Conference, shall be entered and written in the Journals or Minutes of the Conference, which shall be kept for that purpose, publicly read, and then subscribed by the President and Secretary thereof for the time being, during the time such Conference shall be assembled; and when so entered and subscribed, shall be had, taken, received, and be, the acts of the Conference, and such entry and subscription as aforesaid, shall be had, taken, received, and be, evidence of all and every such acts of the said Conference, and of their said delegates, without the aid of any other proof; and whatever shall not be so entered and subscribed as aforesaid, shall not be had, taken, received, or be, the act of the Conference: and the said President and Secretary are hereby required and obliged to enter and subscribe, as aforesaid, every act whatever of the Conference.

*Lastly,* Whenever the said Conference shall be reduced under the number of forty members, and continue so reduced for three yearly assemblies thereof successively, or whenever the members thereof shall decline or neglect to meet together annually for the purposes aforesaid, during the space of three years, that then, and in either of the said events, the Conference of the People called Methodists shall be extinguished, and all the aforesaid powers, privileges, and advantages shall cease, and the said Chapels and premises, and all other Chapels and premises, which now are, or hereafter may be settled, given, or conveyed, upon the trusts aforesaid, shall vest in the trustees for the time being of the said Chapels and premises respectively, and their successors for ever: UPON TRUST that they, and the survivors of them, and the trustees for the time being, do, shall, and may appoint such person and persons to preach and expound God's holy word therein, and to have the use and enjoyment thereof, for such time, and in such manner, as to them shall seem proper.

Provided always, that nothing herein contained shall extend, or be construed to extend, to extinguish, lessen, or abridge the life-estate of the said John Wesley and Charles Wesley, or either of them, of and in any of the said Chapels and premises, or any other Chapels and premises, wherein they

the said John Wesley and Charles Wesley, or either of them, now have, or may have, any estate or interest, power or authority whatsoever. In witness whereof, the said John Wesley hath hereunto set his hand and seal, the twenty-eighth day of February, in the twenty-fourth year of the reign of our Sovereign Lord George the Third, by the Grace of God of Great Britain, France, and Ireland, King, Defender of the Faith, and so forth, and in the year of our Lord one thousand seven hundred and eighty-four.

JOHN WESLEY.

Sealed and Delivered (being first duly stamped) }  
 in the presence of }  
 WILLIAM CLULOW, Quality Court, Chancery Lane, London.  
 RICHARD YOUNG, Clerk to the said William Clulow.

The above is a true Copy of the Original Deed, (which is enrolled in Chancery,) and was therewith examined by us,  
 WILLIAM CLULOW.  
 RICHARD YOUNG.

## CHAPTER VII.

*From the Conference in 1784, to Mr. Wesley's Death in 1791.*

JULY 27, 1784, the forty-first Conference was held at Leeds. Messrs. John Hampson, sen. and John Hampson, jun. his son; William Eells, and Joseph Pillmoor, with a few other Travelling Preachers, were greatly offended at the deed Mr. Wesley had executed. Their names were not inserted in it. By Mr. Fletcher's friendly efforts, a partial reconciliation was effected between them and Mr. Wesley: but it was of short continuance. Soon after the Conference, Mr. Hampson, senior, became an Independant Minister; but being old and infirm, and the people poor among whom he laboured, he was assisted with £12. a-year out of the Preachers' Fund while he lived. The Conference took no notice of his death in their yearly Minutes. He died in the year 1795. Mr. Hampson, jun. procured ordination in the Established Church, and got



a living in Sunderland, in the north of England. Mr. Eells also left the Connexion, and some time after, joined Mr. Atlay at Dewsbury; and Mr. Pillmoor went to America, but not in connexion with Mr. Wesley.

At this Conference it was considered,

*Q.* Is not the time of trial for Preachers too short. *A.* It is. For the time to come, let them be on trial four years.

*Q.* Many of our brethren have been exceedingly hurt by frequenting feasts or wakes on Sundays. What do you advise in this case? *A.* Let none of our brethren make any feast or wake, neither go to any on Sunday, but bear a public testimony against them.

*Q.* Is the making candles for our own use, without paying duty for them, contrary to law? *A.* Certainly it is. It is a species of smuggling, not to be practised by any honest man.

Mr. Nicholas Manners, one of the Travelling Preachers, had disturbed the Connexion, in some measure, by preaching false doctrine. He denied Original Sin. His case was considered at this Conference, and the Brethren came to the following conclusion: "No Preacher who denies Original Sin, can preach among us: and we advise our brethren not to hear him." He was a good, mistaken man. After some time he went to America, and strove to spread his opinions there; but he failed in his design. He then returned to England, and sunk into obscurity.

One of the Norman Isles, Jersey, appeared on the Minutes at this time. In the countries we have hitherto considered, (the Isle of Man excepted,) the English language has been universally spoken. But Divine Providence led Mr. Wesley, with the Preachers in connexion with him, into an unexpected line of usefulness.

The Islands of Jersey, Guernsey, Alderney, and Sark, are situated in St. Michael's Bay, near the coast of Normandy. They are the only remains of the Norman dominions annexed to Great Britain by William the Conqueror. The inhabitants in general, (those of the two principal towns excepted,) speak only French.

In a regiment of soldiers, which was sent over to Jersey in the American war, there were a few serious Christians who

had heard the Gospel in one of the sea-port towns of England. These men, finding no help for their souls in the Island, wrote to Mr. Wesley, entreating him to send them a Preacher. Mr. Brackenbury, a gentleman of fortune in Lincolnshire, who had joined the Society, and soon afterwards preached in connexion with Mr. Wesley, was present when the letter was received, and offered his service, as he had some acquaintance with the French language. Mr. Wesley readily accepted the offer. Mr. Brackenbury set off for Jersey, rented a house in the town of St. Helier, preached the Gospel through the Island, and was the means of turning many from their sins to God.

In the year 1786, Mr. Wesley sent Mr. Adam Clarke to the Island of Jersey. In the course of these events, a shop-keeper of the Island of Guernsey, whose name was Arrivè, visited Jersey, and, under the preaching of Mr. Brackenbury, was brought to repentance. He then invited Mr. Brackenbury to visit Guernsey: he went, and was universally well received. Dr. Coke, who about this time visited these Islands, followed Mr. Brackenbury in Guernsey, and formed the first Society in that Island. Afterwards Mr. Clarke, with much pain and difficulty, accompanied by many remarkable providences, erected a very commodious Chapel in the town of St. Peter, in which a large congregation regularly attended.

Mr. De Queteville, a native of Jersey, was also very useful in the midst of great persecution in the Island of Guernsey, particularly in the country parts, where the French language alone is spoken.

In the beginning of the year 1787, Mr. Clarke visited the Isle of Alderney. When he arrived, he knew not where to go: he had no acquaintance in the Island, nor had any person invited him thither. For some time he was perplexed in reasoning on his situation, till that word of the God of Missionaries powerfully impressed his mind, "Into whatsoever house ye enter, first say, Peace be to this house: and in the same house remain, eating and drinking such things as they give," Luke x. 5—7.

On this he took courage, and proceeded to the town, which is about a mile distant from the harbour. After having walked

some way into it, he took particular notice of a very poor cottage, into which he found a strong inclination to enter. He did so, with a "Peace be to this house!" and found in it an old man and woman, who, as soon as they understood his business, bade him "welcome to the best food they had, to a little chamber where he might sleep, and, what was still more acceptable, to their house to preach in." He now saw clearly the hand of Providence in his favour, and was much encouraged. The Lord owned his labours while he stayed on the Island; after this, the native Preachers, raised up in Jersey and Guernsey, visited it, and by their means a Chapel has been erected, a large Society formed, and many souls brought to an acquaintance with God. Since that time, a Society has been formed in Sark, and religion flourishes in them all.

The Methodists had hitherto *one form*, both of Worship and Discipline, in every place; but an extraordinary Providence, the Independance of America, confirmed by the Peace of 1783, occasioned an extraordinary change in this respect. During the war, the Societies on that Continent were deprived of the Ordinances of God, Baptism and the Lord's Supper; the clergy of the Church of England having been generally silenced, or having fled to England. From the time of the peace, the new civil government was universally acknowledged; but no ecclesiastical authority of any kind was either exercised or claimed, by any person or persons whatsoever. In this situation, the Societies desired Mr. Wesley's advice; and, as he observes, "his scruples being at an end, he conceived himself at perfect liberty to exercise that right, which he doubted not God had given him."

He accordingly, soon after the Conference, ordained Dr. Coke, and through him, Mr. Asbury, to be joint *Superintendants* over the Brethren in North America: as also with the assistance of Dr. Coke, and the Rev. Mr. Creighton, Richard Whatcoat, and Thomas Vasey, to act as *Elders* among them. He likewise abridged the Liturgy of the Church of England, and advised all the Travelling Preachers to use it on the Lord's day, in all their congregations: and the Elders to administer the Lord's Supper every Sabbath, according to the same ritual.

As this circumstance forms a new epoch in the History of Methodism, it is necessary to consider what Mr. Wesley says upon the subject; also the effect it had upon the American Brethren. In the 20th Journal, page 71, he says, "Wednesday, Sept. 1, being now clear in my own mind, I took a step which I had long weighed, and appointed three of our Brethren to go and serve the desolate sheep in America, which I verily believe will be much to the glory of God." In the Minutes of the Conference for 1786, he says, "Judging this (the state of the Societies in America after the peace) to be a case of real necessity, I took a step which, for peace and quietness, I had refrained from taking for many years: I exercised that power, which I am fully persuaded the Great Shepherd and Bishop of the Church has given me. I appointed three of our labourers to go and help them, by not only preaching the word of God, but likewise administering the Lord's Supper, and baptizing their children, throughout that vast tract of land, a thousand miles long, and some hundreds broad."

The following is the letter he wrote to the American Brethren on this subject.

*"Bristol, September 10, 1784.*

"TO DR. COKE, MR. ASBURY, AND OUR BRETHREN IN  
NORTH AMERICA.

"1. By a very uncommon train of Providences, many of the Provinces of North America are totally disjoined from their Mother Country, and erected into Independent States. The English Government has no authority over them, either Civil or Ecclesiastical, any more than over the States of Holland. A civil authority is exercised over them, partly by the Congress, partly by the Provincial Assemblies. But no one either exercises or claims any Ecclesiastical Authority at all. In this peculiar situation, some thousands of the inhabitants of these States, desire my advice; and in compliance with their desire, I have drawn up a little Sketch.

"2. Lord King's account of the Primitive Church, convinced me many years ago, that Bishops and Presbyters are the same order, and consequently have the same right to or-

dain. For many years I have been importuned from time to time, to exercise this right, by ordaining part of our Travelling Preachers. But I have still refused, not only for peace's sake; but because I was determined, as little as possible, to violate the established order of the national Church to which I belonged.

“ 3. But the case is widely different between England and North America. Here there are Bishops who have a legal jurisdiction. In America, there are none, neither any Parish Ministers. So that for some hundreds of miles together, there is none either to baptize, or to administer the Lord's Supper. Here, therefore, my scruples are at an end: and I conceive myself at full liberty, as I violate no order, and invade no man's right, by appointing and sending labourers into the harvest.

“ 4. I have accordingly appointed Dr. Coke, and Mr. Francis Asbury, to be joint *Superintendants* over our Brethren in North America: as also Richard Whatcoat and Thomas Vasey, to act as *Elders* among them, by baptizing, and administering the Lord's Supper. And I have prepared a Liturgy, little differing from that of the Church of England, (I think, the best constituted national Church in the world) which I advise all the Travelling Preachers to use on the Lord's Day, in all the Congregations, reading the Litany only on Wednesdays and Fridays, and praying extempore on all other days. I also advise the Elders to administer the Supper of the Lord, on every Lord's Day.

“ 5. If any one will point out a more rational and scriptural way, of feeding and guiding those poor sheep in the wilderness, I will gladly embrace it. At present, I cannot see any better method than that I have taken.

“ 6. It has indeed been proposed, to desire the English Bishops to ordain part of our Preachers for America. But to this I object, 1. I desired the Bishop of London, to ordain only one; but could not prevail: 2. If they consented, we know the slowness of their proceedings; but the matter admits of no delay. 3. If they would ordain them *now*, they would likewise expect to govern them. And how grievously would this entangle us! 4. As our American Brethren are now

totally disentangled both from the State, and from the English Hierarchy, we dare not entangle them again, either with the one or the other. They are now at full liberty, simply to follow the Scriptures, and the Primitive Church. And we judge it best, that they should stand fast in that liberty, wherewith God has so strangely made them free.

JOHN WESLEY."

I would just remark, though Mr. Asbury was appointed a Superintendant by Mr. Wesley; yet he would not submit to be ordained, unless he could be voted in by the Conference: when it was put to the vote, he was unanimously chosen. He was then ordained *Deacon*, then *Elder*; and afterwards *Superintendant*, before the end of the Conference. At the request of Mr. Asbury, when he was about to be ordained a Superintendant, Mr. Otterbine, a German Minister, who was a pious man, assisted in his ordination, by the laying on of his hands with the other Ministers. This is a striking proof of Mr. Asbury's prudence.

At the Conference held in Baltimore, in America, in Jan. 1785, the American Brethren published to the world this letter, and the effect it had on them. The effect is as follows, as published in their Minutes. "Therefore, at this Conference, we formed ourselves into an independent church: and following the counsel of Mr. John Wesley, who recommended the episcopal mode of church government, we thought it best to become an episcopal church, making the episcopal office elective, and the elected Superintendant, or Bishop, amenable to the body of Ministers and Preachers." At that time, there were more than eighteen thousand members in the Societies in America, who willingly submitted to his advice and authority. They also observed, "As the translators of our version of the Bible have used the English word *Bishop* instead of *Superintendant*, it has been thought by us, that it would appear more scriptural, to adopt their term *Bishop*."

Several persons, especially some who had left the work, seemed much displeased with Mr. Wesley, on account of his thus acting as a *Bishop*, as they termed it. But those who regarded Holy Scripture, and the Episcopacy of the Primi-

tive Church, and considered the extraordinary call which Mr. Wesley now had to the exercise of his authority, were perfectly satisfied that he acted in the order of God. The great increase of the Societies, and of true religion among them, since that time, has abundantly confirmed this sentiment. That circumstance also, the Ordination being private, which gave scope to the ill-nature of these persons, had no weight with those unprejudiced persons, who considered, that the persons ordained were Itinerants, not appointed to any particular Church, and, consequently, not needing *that kind* of sanction, which may be needful for Ministers, who are exclusively to superintend a particular flock. But there is nothing, however scriptural or reasonable, that may not be censured by bigotry or malevolence.

In America, this was objected to by the Episcopalians, who considered themselves as a branch from the Church of England. In the year 1804, William Phœbus, one of the Preachers in America, wrote an Apology for the Right of Ordination, in the Evangelical Church of America, called Methodists. Speaking of Mr. Wesley's right to ordain, he says, "Every scriptural qualification he certainly possessed, and if any term of human invention is attached to that order, he had every reasonable qualification. He could rule among his Preachers with a word! He had literature.—He had age, being one of the oldest Presbyters in England.—He had seals to his apostleship—who has had so many, since the days of St. Peter and St. Paul?"

"The Methodists in America, have as good a Presbyterian Ordination as any in the world, (for a sufficient number of Presbyters have been always present at the time of ordaining, from the day we first began, until now.) And as good an Episcopal Ordination as any in the world, while one of Father Wesley's successors is with her, (*i. e.* with the church,) vested with apostolic authority, being in a land where merit may rise." "I exhort my Brethren to be courageous, and never to be ashamed to declare themselves the Ministers of Christ, through the medium of our apostle WESLEY, and to keep an eye to that succession, and know, and let the people know, that God has given power to his Ministers, to declare

and pronounce to his people, being penitent, the privileges of the Gospel."

Speaking of the fact, he says, "Mr. Wesley did, in the presence of a sufficient number of Presbyters and Brethren, after supplication and prayer to the adorable Trinity, set apart and consecrate Thomas Coke, a Presbyter, a man who had embarked in the same good cause, and counted his good name among the men of the world, his literary qualifications, his ease, his wealth, his all on earth, but dung and dross, that he might win souls to Christ, and be found in his righteousness. Him, he ordained his apostle, or messenger to us, with outlines of advice for us to adopt, as we saw most conducive to the general good, recommending to us the New Testament for our pattern.

"Then, with his power, and the fear of God, we assembled at the city of Baltimore, in the state of Maryland, and received Thomas Coke, LL.D. with his testimonials from the greatest man to us in the world. He proceeded to form the first church, that ever was organized under a pure Republican Government, and the first that ever was formed in this happy part of the world.

"There were branches of different churches in America before, but all were formed in Europe, as witness their title, viz. Westminster, Scotch, Heidelberg, Church of England, German Church, Moravian, &c. &c.

"In the year of our Lord, 1785, and in the ninth year of the Independence of the United States, on the first day of January, we thought it not robbery to call our Society a Church, having in it, and of it, several Presbyters and a President. Francis Asbury was ordained Deacon; having used the office some time, was ordained a Presbyter; having used that office well, was accounted worthy of double honour; and consecrated Prime Minister of the Methodist Episcopal Church in America."

March 24, 1785, Mr. Wesley observes in his Journal, "I was now considering, how strangely the grain of mustard seed, planted about fifty years ago, had grown up. It has spread through all Great Britain, and Ireland, the Isle of Wight, and the Isle of Man: then to America, through the



whole continent, into Canada; the Leeward Islands, and Newfoundland. And the Societies, in all these parts, walk by one rule, knowing religion is holy tempers, and striving to worship God, not in form only, but likewise in *spirit* and in *truth*."

May 9, 1785. On this day, that venerable and holy man, the Rev. Mr. Perronet, Vicar of Shoreham, entered into the joy of his Lord, in the ninety-second year of his age. Two days before his death, his grand-daughter, Miss Briggs, who attended him day and night, read to him the three last chapters of Isaiah. He then desired her to go into the garden, to take a little fresh air. Upon her return, she found him in an ecstasy, with the tears running down his cheeks, from a deep and lively sense of the glorious things which she had just been reading to him; and which he believed, would shortly be fulfilled in a still more glorious sense than heretofore. He continued unspeakably happy all that day. On Sunday, his happiness seemed even to increase, till he retired to rest. Miss Briggs then went into the room to see if any thing was wanting; and as she stood at the feet of the bed, he smiled, and said, "God bless thee, my dear child, and all that belongs to thee! Yea, he will bless thee!" This he earnestly repeated till she left the room. When she went in the next morning, his happy spirit was returned to God!

This blessed man, (like those great and good men, Messrs. Grimshaw and Fletcher,) being possessed of the *Love that envieth not, but rejoiceth in the Truth*, continued steadily attached to Mr. Wesley, and to the Methodists, from the first day unto the last. He received the Preachers joyfully, fitted up a room in the Parsonage-house for preaching, and attended their ministry himself at every opportunity, evermore praising God for what he heard. His house was one of the regular places of the Kent Circuit, (and so continued to the day of his death,) and all his family were members of the Society. Had all the Ministers of the Established Church, or even those of them, who were convinced of the truth preached by Mr. Wesley and his Assistants, behaved in this truly Christian manner, Methodism, so called, *i. e.* the doctrine and practice of Evangelical Holiness, would, according to Mr.

Wesley's hope, have leavened the Church, and even the shadow of separation from it would have been prevented.

THE SUNDAY SCHOOLS.—This excellent Institution was begun by Mr. Robert Raikes, of Gloucester, in the year 1784. Mr. Raikes died suddenly, in Gloucester, April 5, 1811, aged seventy-five years. He had been originally a Printer, realized by his honest industry a good fortune, lived a useful and christian life, and, I trust, died in the Faith. His design was, 1. To prevent the children of the poor, from spending the Sabbath in idleness, filth, and mischief. 2. To instruct them in the first rudiments of learning, and the Christian religion. Mr. Wesley no sooner heard of it, than he approved of it. He published an account of it in the Arminian Magazine, for January 1785, and exhorted his Societies to imitate this laudable example. They took his advice. Labouring, hard-working men and women, began to instruct their neighbours' children, and to go with them to the house of God, on the Lord's Day.

The consequence was, many thousands of those who were as *Wild Ass's Colts*, now repay the Christian labour bestowed upon them, by being useful members of Society, and not a few of them, know and adorn the Gospel of God their Saviour. Annual charity sermons are preached where the schools are, and considerable sums of money raised for their support.

There are at present (1812) about sixty thousand children instructed by the Methodists in Great Britain, on the Lord's Day.

The conductors of the Methodist Sunday Schools in London, in the year 1802, formed a Committee for corresponding with persons in the country, engaged in the same work, with a view of extending and establishing schools on the plan of employing gratuitous teachers *only*, in the different parts of the kingdom. They have already distributed some hundreds of the proposed *plans*, and have received some very satisfactory and encouraging accounts of the success which is likely to attend their labours of love. For a fuller account of the design of this Committee, see Methodist Magazine for the year 1802, page 388 and 430. The Books of this Committee

are open for the inspection of the Public, at the places above mentioned.

July 26, 1785, the forty-second Conference was held in London. Mr. Wesley remarks concerning it: "About seventy Preachers were present, whom I had invited by name. One consequence of this was, that we had no contention or altercation at all, but every thing proposed was calmly considered, and determined as we judged would be most for the glory of God."

"Having, (he continues,) with a few select friends, weighed the matter thoroughly, I yielded to their judgment, and set apart three of our well-tried Preachers, John Pawson, Thomas Hanby, and Joseph Taylor, to minister in Scotland. And, I trust, God will bless their ministrations, and shew that he has sent them." He also recommended to the Scotch Methodists, the use of the abridged Common Prayer. This latter they declined; the former they were thankful for. The reasons he gave for this, (in the Minutes of the Conference in 1786,) are, 1. That he never was connected with the Church of Scotland. 2. The desire of doing more good. 3. The absolute necessity of the case, as the *Scotch Ministers* had repeatedly refused to give the Methodists the Sacrament, unless they would leave the Societies.

The following rules were considered and agreed to:—

*Q.* Is it proper to sell any books on the Lord's Day?

*A.* By no means. Neither to talk of worldly things, more than is strictly necessary.

*Q.* Is it lawful to employ a hair-dresser on a Sunday?

*A.* We are fully persuaded it is not.

*Q.* Is it right to send our children to a dancing-school?

*A.* It is entirely wrong. Neither do we think it right for any that keep boarding-schools, to admit a dancing-master into their house.

The deed which Mr. Wesley got drawn up made so much uneasiness in the Connexion, that, in order to quell it, the following papers were signed and published in the Minutes:—

"London, July 30, 1785.

"We, whose names are underwritten, do declare that Mr. Wesley was desired, at the last Bristol Conference, without

a dissentient voice, to draw up a Deed which should give a legal specification of the phrase, ‘The Conference of the People called Methodists:’ and that the mode of doing it was entirely left to his judgment and direction.

“And we do also declare, That we do approve of the substance and design of the Deed, which Mr. Wesley has accordingly executed and enrolled.”

“*London, July 30, 1785.*”

“We, whose names are underwritten, but who were not present at the last Bristol Conference, do declare our approbation of the substance and design of the Deed, which Mr. Wesley has lately executed and enrolled, for the purpose of giving a legal specification of the phrase, ‘The Conference of the People called Methodists.’”

The former was signed by thirty-nine Preachers, the latter, by thirty: the whole of the Preachers who were at the Conference.

The American Minutes were published with those of the English Conference, and continued to be so, with a few exceptions, till the year 1790. It was then thought unnecessary to publish any thing more than the numbers in the Societies, which is still done every year.

The British dominions in America, viz. Nova Scotia, New Brunswick, and Newfoundland, appeared, for the first time, on the Minutes of this year.

Methodism had its rise in the following manner in these parts:—

In the year 1765, Mr. Laurence Coughlan was a Travelling Preacher in connexion with Mr. Wesley. He was, in the year 1768, ordained by the Bishop of London, at the request of the Society for the Propagation of Christian Knowledge, that he might be qualified for the office of a Missionary in the Island of Newfoundland. He accordingly went thither. For three years and upwards he laboured in Harbour-Grace and Carbonear, without any apparent success, and in the midst of great persecution. He was prosecuted in the chief court of the Island, but escaped the fury of his enemies. In letters to the Society for the Propagation of the Gospel, he was

accused of almost every thing that was bad. When his enemies found that these methods were not sufficient to remove him, they employed a physician to poison him, who was soon afterwards converted to God, and discovered this wicked design.

At last the Lord condescended to visit this miserable people, and poured out his Spirit abundantly. Many were soon turned to the Most High. Mr. Coughlan immediately united the truly sincere in regular Classes. On this the persecution grew hotter; till, at last, he was summoned before the Governor: but the Governor declared in his favour, and appointed him a Justice of the Peace; on which the persecution ceased, and he laboured, for four years, in much quietness, and with great success. He then returned to England for want of health.

On Mr. Coughlan's departure, Mr. Stretton, a Local Preacher from Limerick, and Mr. Thomay, another Local Preacher, both in connexion with Mr. Wesley, and at that time merchants on the Island, undertook the care of the Societies which Mr. Coughlan had formed: but these gentlemen being much engaged in mercantile business, the Societies soon fell into decay.

Some years after this, Mr. Wesley appointed Mr. John M'Geary as a Missionary for Newfoundland, who went over accordingly. In 1790, Mr. M'Geary, who had returned to England, was appointed a second time to that Island, with two Travelling Preachers from the United States; they were rendered useful to the people. Newfoundland has continued on our Minutes since that time, unless perhaps when their accounts could not come time enough for insertion.

In the year 1791, a favourable change took place in their behalf. Mr. William Black, (who was born at Huddersfield, in Yorkshire, in the year 1760,) visited Nova Scotia. His labours were attended with great success. In the year 1792, he was appointed Superintendant of the whole work in British America: which office he has held ever since. He has been instrumental in uniting the scattered members, restoring discipline, and by the united labours of himself and his brethren, the kingdom of God has been greatly enlarged in these parts.

July 25, 1786, the forty-third Conference was held in

Bristol. The question respecting our union with the Church was still agitated, and, after much deliberation, the following regulations were adopted:—

*Q.* In what cases do we allow of service in Church hours?

*A.* 1. When the Minister is a notoriously wicked man.  
 2. When he preaches Arian, or any equally pernicious doctrine.  
 3. When there are no Churches in the town sufficient to contain half the people. And, 4. When there is no Church at all within two or three miles. And we advise every one who preaches in the Church hours, to read the Psalms and Lessons, with part of the Church Prayers; because we apprehend this will endear the Church Service to our brethren, who probably would be prejudiced against it, if they heard none but extemporary prayer. Mr. Wesley accordingly recommended to his Societies the abridged Common Prayer Book, under the following title, “The Sunday Service of the Methodists.” He certainly approved of a Liturgy, or Form of Prayer, for public worship, as many enlightened men have done; but in many parts the people did not approve of it, even where they wished to be allowed service in the Church hours.

The cases mentioned above, in which the service might be allowed, are certainly weighty, and plainly shew, that Mr. Wesley was fully convinced, that some kind of separation might, in particular cases, be a duty. But he truly loved the *Church itself*, and from *it* he would not separate.

The following is the Preface which he published to the Prayer Book: “I believe there is no Liturgy in the world, either in ancient or modern language, which breathes more of a solid, scriptural, rational piety, than the Common Prayer of the Church of England. And though the main of it was compiled considerably more than two hundred years ago, yet is the language of it not only pure, but strong and elegant in the highest degree.

“Little alteration is made in the following edition of it, except in the following instances: 1. Most of the holy-days (so called) are omitted, as at present answering no valuable end. 2. The service of the Lord’s Day, the length of which has been often complained of, is considerably shortened. 3. Some sentences in the offices of Baptism, and for the Burial

of the Dead, are omitted. And, 4. Many Psalms left out, and many parts of the others, as being highly improper for the mouths of a Christian congregation. JOHN WESLEY."

Where the Methodists have service in Church hours, it would be an advantage to the Congregations if the Preachers would read the Liturgy, and study to read it well; it would be one means of leading the people to "hold fast the form of sound words."

Mr. Wesley gave the following advice to the Preachers at this time: "Never preach a Funeral Sermon, but for an eminently holy person: nor then without consulting the Assistant. Preach none for hire. Beware of panegyric, particularly in London."

He adds: "I advise the Assistants, 1. To establish morning preaching in all large towns, at least. 2. To exert themselves in restoring the Bands. 3. The Select Societies. I advise all the Preachers, 1. Always to conclude the service in about an hour. 2. Never to scream. 3. Never lean upon, or beat the Bible. 4. Wherever you preach, meet the Society. 5. Never take part against the Assistant. 6. Have Love-Feasts in more places. 7. Exhort all to sing, and all to stand at singing, as well as to kneel at prayers."

Two very weighty reasons led Mr. Wesley to establish preaching at five o'clock in the morning, in the first period of Methodism: 1. The disturbances which the congregations generally met with in the evenings, from rude, lawless mobs. The service was often interrupted by them, so that they were under the absolute necessity of meeting early in the morning, before the rabble had time to collect together. 2. There were very few Itinerants, the Societies were visited, at most, but once a fortnight, frequently but once a month; and sometimes the Preachers were longer in the return of their visits to the people: so that when they preached in the evening, they generally preached the morning following. And the people willingly got up to hear them, and were profited by so doing. But, as the Preachers increased, and the Societies had regular worship established among them, they were not so forward in attending five o'clock preaching. As the causes did not exist which led to it, the effects began to cease. But Mr. Wesley,

while he lived, was determined it never should be dropped in the large Societies. It is now kept up by a few in London, Bristol, Leeds, and in Newcastle-upon-Tyne.

At this Conference Mr. Wesley appointed Dr. Coke to visit the Societies in the British dominions in America. He also sent William Warrener, whom he appointed to labour as a Missionary in Antigua, and William Hammett, and John Clarke, to labour as Missionaries in Newfoundland. With these the Doctor sailed. By distress of weather they were prevented from going to the place of their destination; so they all landed, on Christmas-Day, 1786, on the Island of Antigua. Here they found a large Methodist Society, walking in the fear of God, who welcomed them in the name of the Lord.

The following particulars shew the rise of Methodism in this Island. Nathaniel Gilbert, Esq. Speaker of the House of Assembly in Antigua, who had heard the Gospel in England, wrote a letter to Mr. Wesley, dated May 10, 1760, in which he informed him, there was then the dawn of a Gospel day in that Island. Mr. Gilbert had begun to exhort the Islanders to turn to the Lord, and had considerable success.

In 1779, Mr. John Baxter, a Local Preacher, went from the Royal Dock at Chatham to that Island. He watered the seed sown by Mr. Gilbert. In the year 1786, he resigned his office of Under-Storekeeper at English Harbour, for which he had £400. per annum, currency, and became, from that time to his death, which happened in the year 1806, a West-India Missionary, except one year which he spent in England. He was greatly beloved by the Negroes, and loved them in an equal degree; and went to glory from among them in the triumph of faith.

Dr. Coke considered his being driven to the West-Indies as providential. He therefore left the two Missionaries intended for America, to labour in these Islands with Mr. Baxter and Mr. Warrener, where there was the greatest prospect of doing good. These were the first Missionaries from the English Conference to the West-India Islands. Since that time, the work has greatly increased in these Islands. We now (1812,) have Missionaries in Antigua, Dominica, St.



Vincent's, Barbadoes, Grenada, Trinidad, St. Christopher's, Nevis, and Montserrat; in Tortola, Spanish Town, and the other Virgin Islands; in St. Bartholomew's, Jamaica, Providence, and the other Bahama Islands; and at Bermuda. There is a prospect of doing much good in all these places. So greatly has the Lord prospered his work in 26 years!

August 9, 1786. Mr. Wesley set out on his second visit to Holland, and returned Sept. 6. His former visit was in the year 1783. He found there a truly pious people, to whom he preached several times, and rejoiced to find that *true* religion was essentially the same in every place.

July 31, 1787, the forty-fourth Conference was held in Manchester. The following particulars were considered:—

*Q.* Are there any directions to be given concerning Preachers to whom we are strangers? *A.* 1. Let no person that is not in connexion with us, preach in any of our Chapels, or Preaching-houses, without a note from Mr. Wesley, or from the Assistant of the Circuit from whence he comes, which must be renewed yearly. 2. Let none of our friends, who travel on business, expect to be entertained at the Preachers' houses.

*Q.* Are there any directions to be given concerning singing? *A.* Let no Anthems be introduced into any of our Chapels, or Preaching-houses, for the time to come, because they cannot properly be called *joint* worship.

Nov. 3, 1787, Mr. Wesley observes in his last Journal, page 85, "I had a long conversation with Mr. Clulow, (an attorney,) on the execrable Act, called the Conventicle Act. After consulting the Act of Toleration, with that of the tenth of Queen Anne, we were both clearly convinced, that it was the safest way to license all our Chapels, and all our Travelling Preachers; and that no justice, or bench of justices, has any authority to refuse licensing either the Houses or the Preachers." He was not willing that either should be licensed before this time, as he greatly wished to continue his connexion with the National Church, so far as the blessed work of *saving souls from death* in every place would permit. But now, (1812,) blessed be God, the Conventicle Act, and the Five Mile Act, are both repealed, as I shall with pleasure notice in this History.

Mr. Wesley had hitherto ordained Ministers only for America and Scotland, but from this period, being assisted by the Rev. James Creighton, and the Rev. Peard Dickenson, Presbyters of the Church of England, he set apart for the sacred office, by the imposition of his hands, and prayer, Messrs. Alexander Mather, Thomas Rankin, and Henry Moore, without sending them out of England; strongly advising them at the same time, that, according to his example, they should continue united to the Established Church, so far as the blessed work in which they were engaged would permit. The former of these brethren, Mr. Mather, he ordained a Bishop, or Superintendant.

I have noted, in order, every step which Mr. Wesley took with respect to his union with the Church of England; and from the whole it appears, that his settled judgment at length was, That by the great and continued increase of the Societies, and the difference of opinion on that subject, among both Preachers and People, as well as from the behaviour of many of the Clergy, it would be absolutely necessary that the ordinances should be administered to *those who desired them!* And that he therefore took these steps, that there might, in this extension of privilege, be as near a conformity to the Church of England as possible! Can it be denied that this is more agreeable to the *whole* of the work in which he had been so long engaged, than any other more contracted plan could be? And is it not certain, that the union of the body could not have been maintained in any other way? This will be still more evident in the subsequent parts of this History.

March 29, 1788. This day Mr. Charles Wesley fell asleep. His brother gave him the following character in the yearly Minutes:—

*Q.* Who died this year? *A.* Charles Wesley, who, after spending fourscore years with much sorrow and pain, quietly retired into Abraham's bosom. He had no disease, but, after a gradual decay of some months,

“The weary wheels of life stood still at last.”

His least praise was his talent for poetry: although Dr. Watts did not scruple to say, That “that single poem, *Wrestling Jacob*, was worth all the verses he himself had written.”

The Hymns which were composed by him are those which are chiefly used by the Methodists in their worship; and they certainly breathe more of the spirit of genuine religion, than any which are borrowed from other poets.

The last verses he composed were these:—

“ In age and feebleness extreme,  
 Who shall a helpless worm redeem?  
 Jesus! my only hope thou art,  
 Strength of my failing flesh and heart;  
 Oh! could I catch a smile from thee,  
 And drop into eternity!”

He could scarcely articulate, when he dictated these to his wife.

Mr. Charles Wesley wrote seven poems, which are now nearly out of print. The first he wrote to his sister Martha, in the year 1735. The second, an Elegy on Robert Jones, Esq. in 1744. The third and fourth, Epistles to his brother and Mr. Whitefield, in 1755. The fifth, an Elegy on the Death of Mr. Whitefield, in 1771. The sixth, a Hymn, praying for his brother's long life, in 1779. And the seventh, on Account of the Riots in London, in the year 1780. I believe these, with his Psalms published in the Magazines, and his Hymns published in the third volume of Moral and Sacred Poems, would, if they were re-published, be equally useful with his six volumes, duodecimo, of exquisite and beautiful poetry, already published.

May 13, 1788, Mr. Wesley, taking a review of the work in which he had spent his life, thus remarks, especially on its scriptural liberality: “There is no other Religious Society under heaven, which requires nothing of men, in order to their admission into it, but *a desire to save their souls*. Look all around you, you cannot be admitted into the Church, or Society, of the Presbyterians, Baptists, Quakers, or any other, unless you hold the same opinions with them, and adhere to the same mode of worship. The Methodists alone do not insist on your holding this or that opinion, but they *think and let think*. Neither do they impose any particular mode of worship, but you may continue to worship in your former

manner, be it what it may. Now I do not know any other religious Society, either ancient or modern, wherein such liberty of conscience is now allowed, or has been allowed, since the age of the apostles! Here is our glorying, and a glorying peculiar to us! What Society shares it with us?" Blessed be God, we still enjoy this liberty; and even with increase!

July 29, 1788, the forty-fifth Conference was held in London. Mr. Wesley's account of it is, "One of the most important points considered at this Conference was, that respecting the Church. The sum of a long conversation was, 1. That in a course of fifty years, we had neither premeditatedly, nor willingly varied from it in one article, either of doctrine or discipline. 2. That we were not yet conscious of varying from it in any point of *doctrine*. 3. That we have in a course of years, out of necessity, not choice, slowly and warily varied in some points of *discipline* by preaching in the fields, by extemporary prayer, by employing Lay-Preachers, by forming and regulating Societies, and by holding yearly Conferences. But we did none of these things, till we were convinced we could no longer omit them, but at the peril of our souls." It is evident from this account, that with regard to *discipline*, Mr. Wesley followed the Scripture, and the openings of Providence. What the Conference has done since his death has been perfectly agreeable to the same plan.

The following new rule was made at this Conference.

*Q.* Many of our Preachers have been obliged to go from the house of one friend to another, for all their meals, to the great loss of their time, and to the injury of the work of God. What can be done to prevent this evil in future? *A.* Let every Circuit provide a sufficient allowance for the Preachers, that they may in general eat their meals at their own lodgings.

Mr. Wesley for the first time, published the following letter, addressed to his Societies from the Conference:—

*"To our Societies in England and Ireland.*

"Fifty years ago, and for several years following, all our Preachers were single men, when, in process of time, a few of them married. Those with whom they laboured, maintained both them and their wives, there being then no settled allow-

ance either for the one or the other. But above thirty years ago, it was found most convenient to fix a stated allowance for both, and this was found by the Circuits where they were stationed; till one year some of the Circuits complained of poverty. Dr. Coke and I supplied what was wanting. The next year, the number of wives increasing, three or four of them were supplied out of the Contingent Fund. This was a bad precedent, for more and more wives were thrown upon this Fund, till it was likely to be swallowed up thereby. We could think of no way to prevent this, but to consider the state of our Societies in England and Ireland, and to beg the members of each Circuit to give us that assistance, which they can easily do without hurting their families.

“ Within these fifty years, the substance of the Methodists is increased in proportion to their numbers. Therefore, if you are not straitened in your own bowels, this will be no grievance, but you will cheerfully give food and raiment to those, who give up all their time, and strength, and labour, to your service.

“ *London, Aug. 2, 1788.*

JOHN WESLEY.”

The same Address was published in the Irish Minutes the year following, in the very same words, which shews Mr. Wesley did not confine himself to exactness as to the dates, but states the facts. The first time alluded to was in the year 1740, just forty-eight years before; the second was in the year 1752, just thirty-six years before.

In the month of May of this year, (1789,) a Conference was held by Mr. Wesley in Edinburgh: the only one ever held in Scotland while he lived; neither has there been one there since his death. A plain proof that Methodism does not spread rapidly in that part of the United Kingdom. The Scots are averse to the discipline of the Methodists.

July 28, 1789, the forty-sixth Conference was held in Leeds. A very painful business came before the Brethren. A new Chapel had been built at Dewsbury, in Yorkshire, as usual, by subscription; but those who were nominated trustees, assumed the proprietorship, and refused to settle it according to the Methodist plan. The consequence was, that after some fruitless negotiation, another Chapel was built, and a collection

was made, first in the Conference, and then throughout England, to defray the expense.

It is remarkable, that only two instances of this kind occurred while Mr. Wesley lived. The former, namely, Birstall, was soon settled; this latter dispute never was; and true religion received a wound in the contention, which it has never recovered in that place.

Mr. Wesley thus speaks of this occurrence in his Journal: "About a hundred Preachers were present, and never was our Master more eminently present with us. Saturday, Aug. 1, we considered the case of Dewsbury-house, which the self-erected trustees robbed us of. The point they contended for was this, 'That they should have a right of rejecting any Preachers, which *they* should disapprove.' But this we saw would destroy Itinerancy. So they chose John Atlay, (Mr. Wesley's Book-Steward,) for a Preacher, who adopted William Eells, (see page 158,) for his Curate. Nothing remained but to build another Preaching-house, towards which we subscribed two hundred and six pounds on the spot."

It was asserted concerning some of the Preachers, that they did not approve of settling the Chapels on the Methodist plan; therefore one hundred and fifteen, being all that were present at the Conference, signed a paper, expressive of their entire approbation of that plan; namely, That *Mr. Wesley*, and after him the *Conference*, should have the entire nomination and appointment of the Preachers to the Chapels, it being impossible to continue the Itinerant plan in any other way.

It was asked, *Q.* Are there any directions to be given to the Preachers? *A.* Yes. 1. Let the Rules of the Society be read in every Society once a quarter. 2. Let no person into the Love-feast without a Society ticket, or a note from the Assistant. 3. Let every Watch-night continue till midnight. 4. Let the money collected at the Love-feasts, be most conscientiously given to the poor. 5. Let no Preacher go out to supper, or be from home, after nine at night. 6. Let the Preachers' children dress exactly according to the rules of the Bands.

*Q.* Is there not a shocking indecency frequently practised by filthy men against the wall of a Preaching-house; enough

to make any modest woman blush? *A.* There is: but I beg any one who sees another do this, will give him a hearty clap on the back.

*Q.* Is there not a worse indecency still? Sluts spoil our dwelling-houses: how may we prevent this? *A.* Let none that has spoiled one, ever live in another. But what a shame is this! A Preacher's Wife should be a pattern of cleanliness, in her person, clothes, and habitation. Let nothing slatternly be seen about her; no rags, no dirt, no litter. And she should be a pattern of industry: always at work, either for herself, her husband, or the poor. I am not willing any should live in any of our Preachers' houses, who does not conform to this rule.

#### THE STRANGERS' FRIEND SOCIETY.

Of this Mr. Wesley speaks as follows:—"Bristol, Mar. 14, 1790. Sunday was a comfortable day. In the morning, I met the *Strangers' Friend Society*, instituted wholly for the relief, not of our Society, but for poor, sick, friendless *Strangers*. I do not know that I ever heard or read of such an institution till within a few years ago. So this also is one of the fruits of Methodism."

A Society of this kind had been formed in London in 1784. This in Bristol was instituted in September, 1786. James Chubb, and Thomas Delve, were the first Stewards. There is a remarkable account of Mr. Delve in the *Arminian Magazine* for August, 1794; and there was another instituted in Liverpool, in the year 1787. The following are the rules which Mr. Wesley drew up and published for the *Strangers' Friend Society* in Bristol; they are the first that were drawn up and published for these Societies:—

"1. Many have been the charitable institutions which have commenced in England in little more than half a century. One of these has been a new kind: I believe never heard of before. Four or five years ago, a few poor men in London agreed to pay each a penny a week, in order to relieve *Strangers* who had no habitation—no clothes—no food—no friends. They met once a week, and assigned to each his share of the work for the ensuing week; to discover proper objects, (who,

indeed, were easily found;) and to relieve them according to their several necessities. And they took care of their souls as well as their bodies, instructing them in the principles of religion, of which, till then, they had little more knowledge than the beasts of the field.

“ 2. A little Society of the same kind has lately been founded at Bristol. Being determined to do them all the service I could, I appointed them to meet at six o'clock every Sunday morning at the new room, with the resident Preacher, and two Stewards: who are to receive all contributions, and keep account of all disbursements.

“ 3. At the weekly meeting, first the names are called over, then each has his work assigned for the following week. Next, inquiry is made whether each has fulfilled his appointment the preceding week.

“ 4. Any member who, without a sufficient cause, is absent from this meeting, or does not fulfil his appointment, pays two-pence for the use of the poor.

“ 5. If any of the members are sick, they shall be visited twice a week.

JOHN WESLEY.

“ *Bristol, March 12, 1790.*”

In the year 1791, Mr. Adam Clarke instituted a Society of this kind in the city of Dublin. He published an account of it, and recommended it to the consideration of all those who earnestly wish to ameliorate the condition of the poor. After this, they were universally adopted by all the large Societies in Great Britain and Ireland. And as their design is to relieve the destitute and afflicted of every nation and denomination, (except a Methodist,) some charitable persons of all persuasions contribute freely to their support. Thousands have been rescued from the extreme of human misery, and not a few brought to the knowledge of God, since they were first instituted. No doubt, the blessing of those who were ready to perish, has and shall come upon the conductors and supporters of this Charity. *Q.* But should not a poor strange Methodist be relieved? *A.* I think he should.

July 27, 1790, the forty-seventh Conference was held in Bristol. This was the last at which Mr. Wesley was present.



From the Minutes it appears he appointed nine Preachers as "a Committee for the management of West-India affairs," *i. e.* the Missions; and six Preachers to be a Building Committee for Great Britain, and four for Ireland. It would appear by this, that he wished to see the different labours of the Conference divided into separate Committees, which would undoubtedly save a great deal of time, and give scope to the talents of many more of the Preachers, than can be at present employed in the business that comes before them.

The following rules were also agreed to: 1. No Preacher shall preach *three times the same day to the same congregation*, 2. No Preacher shall preach oftener than twice on a week day, or oftener than three times on the Lord's day. 3. No Preacher shall, in future, leave the Conference before the conclusion of it, without consent publicly obtained in the Conference. 4. No Assistant shall take into the Society any whom his predecessor had put out, without first consulting him. 5. No Preacher shall return home to his family, after preaching in the evening, till after he has met the Society.

The general Minutes, from 1744 to 1789, were at that time published. From them we learn the manner in which the Preachers proceed to business at the Conference. It is thus detailed:—

*Q.* What is the method wherein we usually proceed in our Conferences? *A.* We inquire,

1. What Preachers are admitted into full connexion this year? 2. Who remain on trial? 3. Who are admitted on trial? 4. Who desist from travelling? 5. Who have died this year? 6. Are there any objections to any of the Preachers? (they are then named one by one.) 7. How are the Preachers stationed this year? 8. What numbers are in the Societies? 9. What is the Kingswood collection? 10. What boys are received this year? 11. What girls are assisted? 12. What is contributed for the yearly expenses? 13. How was it expended? 14. What is contributed towards the fund for superannuated Preachers and Widows? 15. What demands are there upon it? 16. How many Preachers' wives are to be provided for? 17. By what Societies? 18. When and where may our next Conference begin?

Since Mr. Wesley's death, when the Preachers assemble, the first thing they do is to elect a President and Secretary, which is done by ballot. The Minutes of the Districts are then read over: after which the Conference proceeds according to the above method.

I shall conclude this chapter with an account of the Conferences Mr. Wesley held in Ireland; and with a view of the state of the Connexion at the time of his death.

August 14, 1752, the first Conference was held in Limerick. Mr. Wesley only observes concerning it, "These two days I spent in Conference with our Preachers."

April 20, 1756, the second Conference began in Dublin. His account of it is, "All our Preachers met. I never before found such unanimity among them. They appeared not only to be of one heart, but likewise of one mind and judgment."

June 17, 1758, the third Conference met in Limerick. He observes, "Our little Conference began, at which fourteen Preachers were present. We settled all things here, which we judged would be of use to the Preachers or the Societies, and consulted how to remove whatever might be an hindrance to the work of God."

July 5, 1760, the fourth Conference was also held in Limerick. He says, "Ten of us met in a little Conference. By the blessing of God, we were all of one mind, particularly with regard to the Church. Willing to attend there, be the Minister good or bad."

The other Conferences were all held in Dublin, and generally in every second year; but Mr. Wesley, for the most part, only mentions them, without entering into any particulars. They were held in the years 1762, 1765, 1767, 1769, 1771, 1773, 1775.

July 18, 1775, the eleventh Conference was held, immediately after a severe illness which Mr. Wesley had in the North of Ireland. At that time Mr. Payne, one of the Preachers, prayed, "that God would add to the life of his aged servant, fifteen years!" Mr. Gayer, at whose house Mr. Wesley lay, declared, "That he had no doubt God

would answer the prayer." It is remarkable, that Mr. Wesley lived after this, fifteen years and a few months.

It was in this year, (1775,) that the late Pope Ganganelli issued out his famous bull for the universal jubilee, granting indulgences to all true Catholics, who should comply with certain conditions mentioned in the said bull. This made a considerable stir among the Roman Catholics of Ireland. Mr. Wesley, therefore, in his tour through the kingdom, until his affliction prevented him, took every prudent method of preventing the superstitious effects of this indulgence, by constantly enlarging upon the great doctrines of the Gospel: such as, *None can forgive sins but God! All merit is in Christ's blood! All power is in his Spirit!*

There has not been a jubilee granted to the Roman Catholics since this one now mentioned; though it was customary for the Popes to grant one at the end of every twenty-five years. The last should have been in the year 1800. Was it owing to the war which then prevailed, or to conviction of the folly of such instruments, that prevented the Court of Rome from issuing one at the regular time? Perhaps the real cause was, it was on the fourteenth of March, of the year 1800, that Pope Pius the Seventh was elevated to the Chair of St. Peter, by Bonaparte, after it had been vacant since the year 1798. So that his attention would be turned to the security of his own power, more than to the usage of the Catholic Church, respecting indulgences and jubilees.

July 7, 1778, the twelfth Conference was held in Dublin. The Minutes were then, for the first time, published. The same has been done at every succeeding Conference; but these Minutes contain nothing material, except the increase of the Societies, which will be noted in the general statement. The thirteenth Conference was held in the year 1783. The fourteenth in 1785. The fifteenth in 1787.

July 3, 1789, the sixteenth (the last Conference at which Mr. Wesley presided,) was held in Dublin. He observes concerning it, "I had much satisfaction in this Conference; in which, conversing with between forty and fifty Travelling Preachers, I found such a body of men as I had hardly

believed could have been brought together in Ireland; men of so sound experience, so deep in piety, and so strong understanding, that I am convinced they are no way inferior to the English Conference, except it be in number."

Dr. Coke, as Mr. Wesley's representative, held a Conference in Dublin in the year 1782, there having been none there since the year 1778. Also in the years 1784, 1786, 1788, and in the year 1790. There was none there in the year 1791, on account of Mr. Wesley's death, none having a right to appoint who should hold a Conference. The Brethren met together by way of Committee, and appointed six of their body to attend the English Conference.

Since that period, the Doctor has been regularly chosen by the English Conference to preside at the Irish one, and this has been perfectly agreeable to the wishes of the Irish brethren, expressed in their official annual letters.

When the Doctor was first appointed after Mr. Wesley's death, in the year 1791, it was declared, that "No letters of complaint, or on Circuit business, shall be written to England on account of this appointment. The Committee of the Districts shall determine all appeals whatsoever during the intervals of the Conference. And therefore all applications on Society business, during the said intervals, which cannot be determined by the Assistants of the Circuit, shall be made to the Committees only." The Doctor has been appointed by the Conference to visit the Societies in Ireland, which he has done, and generally to the edification of the people.

The reason why Mr. Wesley was absent from Ireland, from 1778 to 1783, was, his English friends were unwilling to let him go during that period, on account of his controversy with Father O'Leary. In the year 1780, an act passed the British Legislature, called the *Popery Act*, by which the Roman Catholics were delivered from the rigour of certain penal statutes, and were tolerated as Roman Catholics. Mr. Wesley asserted, that while the decrees of the Council of Constance, which sat in the year 1414; and the decrees of the Council of Trent, which begun December 15, 1545, and ended December 1, 1563; and the Creed of Pope Pius the Fourth; were acknowledged to be the rule of faith adopted by the

Roman Catholics, it was not safe to trust them, as they, consistently with their faith, could give no security for their allegiance to any government but a Roman Catholic one. This he evidently proved from their own writings, in opposition to all that Father O'Leary had said. What he wrote on the subject, is now published in his works. But their fears were needless, the Protestant Volunteers would have protected him, and when he came, in the year 1783, he was cordially received by all ranks of people: he even had a friendly interview with his antagonist, Father O'Leary. They breakfasted together at a friend's house in the city of Cork, and parted in love, though not united in sentiment.

THE STATE OF THE CONNECTION AT THE CONFERENCE PRECEDING  
THE DEATH OF MR. WESLEY.

	Circuits.	Preachers.	Members.
In England, -	65	- 195	- 52,882
In Ireland, -	29	- 67	- 14,106
In Wales, -	3	- 7	- 566
In Scotland, -	8	- 18	- 1,086
In the Isle of Man,	1	- 3	- 2,580
In the Norman Isles,	2	- 4	- 498
In the West-India Isles,	7	- 13	- 4,500
In the British Dominions			
in America, -	4	- 6	- 800
In the United States of			
America, -	97	- 198	- 43,265
Total,	216	511	120,233

The first Preachers began to assist Mr. Wesley as Itinerants in the year 1740. Twenty-five years after, viz. in the year 1765, their names and stations were, for the first time, published in the Minutes of the Conference. All, therefore, who came into the Connexion during that period, may be considered as the first race of Methodist Preachers. The last Conference which Mr. Wesley presided at, was in the year 1790, exactly twenty-five years from the year 1765. The Preachers who were admitted into the Connexion during

this period, may be considered as the second race of Methodist Preachers. Those who have been admitted since Mr. Wesley's death, may be considered as the third race. For all their names, and the year when each began to travel, see the sequel of this History.

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## CHAPTER VIII.

*From Mr. Wesley's Death in 1791, to the Conference in Manchester in 1791.*

ON Wednesday, March 2, 1791, at ten o'clock in the forenoon, Mr. Wesley departed this life, at his house in the City Road, London. He fell asleep while several of the Preachers, with the family, were on their knees commending him to God. He had preached on the preceding Thursday, for the last time, at Leatherhead, on the London Circuit, on Isaiah lv. 6, 7, and was but five days confined. He had often prayed, that he might not live to be useless, and his prayer was answered. His last words were, "The best of all is, God is with us!"

The death of such a man was no common loss. It was deeply felt by the whole Connexion. Thousands of the people, with all the Travelling Preachers, went into mourning for him. The pulpits, and many of the Chapels, not only in the Methodist Connexion, but in others also, were hung with black cloth. In every place, something was said by way of Funeral Sermon; and, in many places, discourses were preached on the same subject, which were afterwards published. Many Ministers, both of the Establishment, and among the Dissenters, mentioned his long, laborious, devoted, useful life, with great respect; and exhorted their hearers to be followers of him, as he had been of Christ.

THE

*Character of the celebrated John Wesley,*

LATE FELLOW OF LINCOLN COLLEGE.

Who died March 2, 1791, aged 88 Years.

THIS venerable man, in his indefatigable zeal in the discharge of his duty, has long been witnessed by the world; but, as mankind are not always inclined to put a generous construction on the exertion of singular talents, his motives were imputed to the love of popularity, ambition, and lucre. It now appears, that he was actuated by a disinterested regard to the immortal interest of mankind. He laboured, and studied, and preached, and wrote, to propagate what he believed to be the Gospel of Christ. The intervals of these engagements were employed in governing the Churches he had planted, regulating the concerns of his numerous Societies, assisting the necessities, solving the difficulties, and soothing the afflictions of his hearers. He observed so rigid a temperance, and allowed himself so little repose, that he seemed to be above the infirmities of Nature, and to act independant of the earthly tenement he occupied. The recital of the occurrences of every day of his life, would be the greatest encomium.

Had he loved wealth, he might have accumulated without bounds; had he been fond of power, his influence would have been worth courting by any party. I do not say that he was without ambition; he had that which Christianity need not blush at, which virtue is proud to confess. I do not mean that which is gratified by splendour and large possessions; but that which commands the heart and affections, the homage and gratitude of thousands. For him they felt sentiments of veneration, only inferior to those which they paid to Heaven; to him they looked as their father, their benefactor, their guide to glory and immortality; for him they fell prostrate before God, with prayers and tears, to spare his doom, and prolong his stay. Such a recompense as this, is sufficient to repay the toils of the longest life. Short of *this*, greatness is contemptible impotence. Before this lofty prelates bow, and princes hide their diminished heads.

His zeal was not a transient blaze, but a steady and constant flame. The ardour of his spirit was neither damped by difficulty, nor subdued by age. This was ascribed, by himself, to the power of Divine grace; by the world, to enthusiasm. Be it what it will, it is what philosophers must envy, and infidels respect; it is that which gives energy to the soul, and without which there can be no greatness or heroism.

Why should we condemn that in Religion, which we applaud in every other profession and pursuit? He had a vigour and elevation of mind, which nothing but the belief of the Divine favour and presence could inspire. This threw a lustre round his infirmities, changed his bed of sickness into a triumphant car, and made his exit resemble an Apotheosis, rather than a Dissolution. He was qualified to excel in every branch of literature; he was versed in the learned tongues, in metaphysics, in oratory, in logic, in criticism, and every requisite of a Christian minister; his style was nervous, clear, and manly; his preaching was pathetic and persuasive; his Journals are artless and interesting; his compositions and complications to promote knowledge and piety, are almost innumerable. I do not say he was without faults, or above mistakes, but they were lost in the multitude of his excellencies and virtues.

To gain the admiration of an ignorant and superstitious age, requires only a little artifice and address; to stand the test of these times, when all pretensions to sanctity are stigmatized as hypocrisy, is a proof of genuine piety, and real usefulness. His great object was, to revive the obsolete doctrines, and extinguished spirit, of the Church of England, and they who are friends to it, cannot be his enemies. Yet for this he was treated as a fanatic and imposter, and exposed to every species of slander and persecution. Even bishops and dignitaries entered the lists against him; but he never declined the combat, and generally proved victorious. He appealed to the Homilies, the Articles, and Scriptures, as vouchers for his doctrine; and they who would not decide upon the merits of the controversy, were witnesses of the effects of his labour; and they judged of the tree by its fruits. It is true, he did not succeed much in the higher walks of life, but that impeached his cause no more than it did that of the



first planters of the Gospel. However, if he had been capable of assuming vanity upon that score, he might rank among his friends some persons of the first distinction, who would have done honour to any party. After surviving almost all his adversaries, and acquiring respect among those who were the most distant from him in principles, he lived to see the plant he had reared spreading its branches far and wide, and inviting not only these Kingdoms, but the Western World, to repose under its shade. Who can doubt of the cause not continuing, that is so deeply established; though, at the same time, all must be sensible of the difficulty, if not impossibility, of finding a suitable successor! No sect, since the first ages of Christianity, could boast a founder of such extensive talents and endowments. If he had been a candidate for literary fame, he might have succeeded to his utmost wishes; but he sought not the praise of men, he regarded learning only as the instrument of usefulness. The great purpose of his life was doing good. For this he relinquished all honour and preferment; to this he dedicated all the powers of body and mind: at all times and in all places, in season and out of season, by gentleness, by terror, by argument, by persuasion, by reason, by interest, by every motive, and every inducement, he strove, with unwearied assiduity, to turn men from the error of their ways, and awaken them to virtue and religion. To the bed of sickness, or the couch of prosperity; to the prison, or the hospital; the house of mourning, or the house of feasting; wherever there was a friend to serve, or a soul to save, he readily prepared; to administer assistance or advice, reproof or consolation, he thought no office too humiliating; no condescension too low, no undertaking too arduous, to reclaim the meanest of God's offspring. The souls of all men were precious in his sight, and the value of an immortal creature beyond all estimation. He penetrated the abodes of wretchedness and ignorance, to rescue the profligate from perdition, and he communicated the light to those who sat in darkness and the shadow of death. He changed the outcasts of society into useful members, civilized even savages, and filled those lips with prayer and praise, that had been accustomed only to oaths and imprecations. But, as the strongest religious im-

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pressions are apt to become languid without discipline and practice, he divided his people into classes and bands according to their attainments. He appointed frequent meetings for prayer and conversation, where they gave an account of their experience, their hopes and fears, their joys and troubles, by which means they were united to each other, and their common profession; they became sentinels upon each other's conduct, and securities for each other's character. Thus the seed he sowed sprung up and flourished, bearing the rich fruits of every grace and virtue; thus he governed and preserved his Societies, watching their improvement with a paternal care, and encouraging them to be faithful to the end.

But I will not attempt to draw his full character, nor to estimate the extents of his labour and services: they will be best known, when he shall deliver up his commission into the hands of his Great Master,—“ Lord, here am I, and the children which thou hast given me.”

THE FOLLOWING IS MR. WESLEY'S LAST WILL AND TESTAMENT.

In the name of God, Amen!

I, JOHN WESLEY, Clerk, some time Fellow of Lincoln College, Oxford, revoking all others, appoint this to be my last Will and Testament.

I give all my books now on sale, and the copies of them, (only subject to a rent-charge of £85. a year to the widow and children of my brother,) to my faithful friends, John Horton, merchant, George Wolff, merchant, and William Marriott, stock-broker, all of London, in trust for the general fund of the Methodist Conference, in carrying on the work of God by Itinerant Preachers: on condition that they permit the following committee, Thomas Coke, James Creighton, Peard Dickenson, Thomas Rankin, George Whitfield, and the London Assistant for the time being, still to superintend the printing press, and to employ Hannah Paramore and George Paramore as heretofore, unless four of the Committee judge a change to be needful.

I give the books, furniture, and whatever else belongs to me in the three houses at Kingswood, in trust to Thomas

Coke, Alexander Mather, and Henry Moore, to be still employed in teaching and maintaining the children of poor Travelling Preachers.

I give to Thomas •Coke, Doctor John Whitehead, and Henry Moore, all the books which are in my study and bed-chamber at London, and in my studies elsewhere, in trust for the use of the Preachers who shall labour there from time to time.

I give the coins, and whatever else is found in the drawer of my bureau at London, to my dear grand-daughters Mary and Jane Smith.

I give all my manuscripts to Thomas Coke, Doctor Whitehead, and Henry Moore, to be burnt or published as they see good.

I give whatever money remains in my bureau and pockets at my decease, to be equally divided between Thomas Briscoe, William Collins, John Easton, and Isaac Brown.

I desire my gowns, cassocks, sashes, and bands, may remain at the Chapel, for the use of the clergymen attending there.

I desire the London Assistant for the time being to divide the rest of my wearing apparel between those four of the Travelling Preachers that want it most; only my pelisse I give to the Rev. Mr. Creighton; my watch to my friend Joseph Bradford; my gold seal to Eliz. Ritchie.

I give my chaise and horses to James Ward and Charles Wheeler, in trust, to be sold, and the money to be divided, one-half to Hannah Abbott, and the other to the poor members of the Select Society.

Out of the first money which arises from the sale of books, I bequeath to my dear sister, Martha Hall, (if alive, £40. to Mr. Creighton aforesaid, £40. and to the Rev. Mr. Heath, £60.

And whereas I am empowered, by a late Deed, to name the persons who are to preach in the New Chapel at London, (the Clergymen for a continuance,) and, by another Deed, to name a Committee for appointing Preachers in the New Chapel at Bath, I do hereby appoint John Richardson, Thomas Coke, James Creighton, Peard Dickenson, Clerks; Alexander Mather, William Thompson, Henry Moore,

Andrew Blair, John Valton, Joseph Bradford, James Rogers, and William Myles, to preach in the New Chapel at London, and to be the Committee for appointing Preachers to the New Chapel at Bath.

I likewise appoint Henry Brooke, Painter, Arthur Keen, Gent. and William Whitestone, Stationer, all of Dublin, to receive the annuity of £5. (English,) left to Kingswood School by the late Roger Shiel, Esq.

I give £6. to be divided among the six poor men, named by the Assistant, who shall carry my body to the grave, for I particularly desire there may be no hearse, no coach, no escutcheon, no pomp, except the tears of them that loved me, and are following me to Abraham's bosom. I solemnly adjure my executors, in the name of God, punctually to observe this.

Lastly, I give to each of those Travelling Preachers who shall remain in the Connexion six months after my decease, as a little token of my love, the eight volumes of Sermons.

I appoint John Horton, George Wolff, and William Marriott, aforesaid, to be the Executors of this my last Will and Testament, for which trouble they will receive no recompense till the Resurrection of the Just.

Witness my hand and seal, the 20th day of February, 1789,

JOHN WESLEY, (Seal.)

Signed, sealed, and delivered by the said Testator as for his last Will and Testament, in the presence of us,

WILLIAM CLULOW.

ELIZABETH CLULOW.

Should there be any part of my personal estate undisposed of by this Will, I give the same unto my two Nieces, E. Ellison, and S. Collet, equally.

JOHN WESLEY.

WILLIAM CLULOW.

ELIZABETH CLULOW.

*February 25, 1789.*

I give my types, printing-presses, and every thing pertaining thereto, to Mr. Thomas Rankin, and Mr. George Whitfield, in trust for the use of the Conference.

JOHN WESLEY.

Mr. Wesley's Will being read, it was found that he had bequeathed all his books, (his only property,) with the copies of them, (subject to a debt of one thousand six hundred pounds, due to the widow and children of his brother, by marriage settlement,) to Mr. John Horton, Mr. George Wolff, and Mr. William Marriott, in trust for the general fund of the Methodist Conference, in carrying on the work of God by Itinerant Preachers; on condition that they should permit the Rev. Dr. Coke, the Rev. James Creighton, the Rev. Peard Dickenson, Mr. Thomas Rankin, Mr. George Whitfield, and the London Assistant for the time being, to superintend the printing-press, and to employ the printer, &c. as heretofore: and to two of this Committee, viz. Mr. Rankin, and Mr. Whitfield, he bequeathed all his types, printing-presses, and every thing pertaining thereto, in trust for the use of the Conference.

His manuscripts he bequeathed to Dr. Coke, Dr. Whitehead, and Mr. Henry Moore, to be burnt or published, as they should see good. The three gentlemen first named were appointed Executors; and the Will, which was dated the 20th of February, 1789, was witnessed by William and Elizabeth Clulow.

An inventory of the stock of books was taken soon after Mr. Wesley's interment; and his manuscripts, with all the letters of his correspondents, were then also carefully sealed up, and deposited with Mr. Rogers, the Superintendant of the London Circuit, until Dr. Coke should return from America, in order that they might be examined, and disposed of according to the Will; a printed copy of which was sent to all the Travelling Preachers in the Connexion, signed by the three Executors, and also the Preachers in London, with the following note subjoined:—"Since the death of the Rev. Mr. Wesley, a Deed, bearing date October 5, 1790, and executed by him before two witnesses, hath appeared, wherein he gives all his books, stock in trade, &c. to Thomas Coke, Alexander Mather, Peard Dickenson, John Valton, James Rogers, Joseph Taylor, and Adam Clarke, in trust, for carrying on the work of God by Itinerant Preachers; subject to the debt already mentioned, with all debts and legacies specified in the Will.

“ N. B. The intent of this deed, with respect to the application of the produce of the books, &c. is exactly the same as expressed in the Will; and the Executors and Trustees are perfectly agreed, and resolved to act in concert, fulfilling the desire of the deceased.”

A short time after Mr. Wesley's death, a report being circulated that Mr. Hampson, jun. formerly a Travelling Preacher, had a history of Mr. Wesley ready for the press, the Executors, with the concurrence of the Committee for printing, published the following caution in the newspapers:—

“ The Executors of the late Rev. John Wesley, think it necessary to caution his numerous friends and the public, against receiving any spurious or hasty accounts of his life, as three gentlemen, to whom he has bequeathed his manuscripts and other valuable papers, will publish an authentic narrative as soon as it can be prepared for the press.” Mr. Hampson, jun. had been a Travelling Preacher, and was educated at Kingswood school. Through his father's influence, he was received into the Connexion, and continued so for upwards of seven years. He then procured ordination, and got a living in the Established Church. The report appeared in a short time to be well founded. Mr. Hampson intended to have published these Memoirs in Mr. Wesley's life-time, as his preface sets forth.

Two of these gentlemen, viz. Dr. Coke, and Mr. Moore, were absent from London, and fully engaged in the work as Itinerants. Dr. Whitehead resided in London, and at that time acted as a Local Preacher, under the direction of Mr. Rogers, the Superintendant. This gentleman had also been a Travelling Preacher for some years. He afterwards studied physic, and joined the society of Quakers. About three years before Mr. Wesley's death, he again joined the Methodist Society, and was received by Mr. Wesley with his usual kindness. He was much esteemed by all the parties, and was therefore, with the consent of all, appointed to compile the “ Narrative:” Mr. Wesley's papers, at the Doctor's earnest request, were also delivered into his care by Mr. Rogers, with the consent of Dr. Coke and Mr. Moore, that he might select at his leisure what was needful for the work; the whole to be

afterwards examined. Dr. Whitehead proposed to Mr. Rogers, that he should have one hundred pounds for his trouble and loss of time; which was fully agreed to, at a meeting of the Executers, and the Printing Committee united; only they determined, at the request of Mr. Rogers, that the Doctor should have one hundred guineas, as being a handsomer sum. I have been the more particular in these transactions, as I shall have to speak of some facts, necessarily connected with them, in the course of this History.

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## CHAPTER IX.

*From the Conference in 1791, to that in Bristol in 1794.*

JULY 26, 1791, about a week after the above agreement, the forty-eighth Conference assembled at Manchester, according to the appointment of the former year. There were present upwards of two hundred Travelling Preachers, from various parts of the three kingdoms. Every person present seemed deeply sensible of the importance of the occasion. For more than fifty years, Mr. Wesley had been, under God, the father and head of the whole Connexion. And though far the greater part of the Societies had been formed by the labours of the Preachers, and many of them Mr. Wesley had never visited; yet, having begun the work, and formed the rules by which the whole was governed; having, by unwearied labour, in travelling, preaching, and writing, for upwards of half a century, given to the whole work a consistency and order, which, under God, insured its stability; he was justly considered a centre of union, both to Preachers and People, and as having an apostolic and fatherly authority over the whole body. He still continued to visit the principal places every two years, and to preside at the Conference.

Mr. Wesley's death forms a new epoch in the history of the Methodists; while he lived he may be justly considered as the Bishop of the Methodist Societies; and, as he used to say, "a centre of union, both to the Preachers and the People." The Conference certainly takes his place in both these respects.

It is to that body, under God, we are now to look for strict attention to the Conference Deed, respecting proper persons to officiate in the Chapels; so that the Trustees and Societies may have no reason to complain, and say, "We were better provided with Preachers in Mr. Wesley's days, than we are at present." One of the ways whereby we may judge of the wisdom and piety of the Preachers is, by the rules which they have made since Mr. Wesley's death: these, therefore, I shall carefully record in the following part of this History; together with an account of their exertions and attempts to spread the Gospel, as well as to build up the Societies on their most holy faith.

Mr. William Thompson was chosen President, and Dr. Coke, Secretary. The President and Secretary were chosen by the Preachers whose names were in the inrolled Deed, as they constituted the Conference; and they gave their suffrages by ballot: the same method has been pursued ever since.

#### RULES RESPECTING THE PRESIDENT.

It was then asked, What regulation is it necessary to make, with respect to the President of the Conference? *A.* 1. Every thing to be debated by the Conference, is to be introduced by the President. 2. The President is to preserve order, and restore it whenever necessary, and for that purpose shall have full support from the Conference, if any are refractory. 3. The President is to bring the debates of the Conference to a conclusion, or shall appeal to the Conference for that purpose, whenever he sees it proper.

In 1792, it was agreed, 1. The same President is not to be chosen above once in eight years. 2. The President's power shall cease, as soon as the Conference breaks up.

In 1793, it was added, "No person shall vote for the President by proxy."

In 1810, it was added, "The President of the Conference for the time being, shall have the right of appointing such brethren as he shall deem most proper, to preach in the principal Chapel during the first fortnight of the succeeding Conference; and after consulting with them by letter, shall



also fix the general subject on which each of them is to preach; of which, notice shall be given to each Preacher so appointed, at least three months before the Conference."

In 1812, it was added, "The President of the Conference shall always be, *ex officio*, Chairman of the District in which he is stationed, during the year of his Presidency." For though it was agreed, in the year 1792, that his power should cease when the Conference broke up; it did not say, the office should cease, he being President till another should be chosen.

The Preachers had conversed together previously to the regular opening of the Conference, and were greatly strengthened and comforted by knowing each other's mind, that they were determined to abide in the good way in which they had been called, and to be followers of their deceased father, as he had been of Christ: and the first business done, when the Conference was opened, was the passing an unanimous resolution to that effect.

The following minute was then prepared for insertion:—

"It may be expected, that the Conference should make some observations on the death of Mr. Wesley, but they find themselves utterly inadequate to express their ideas and feelings on this awful and affecting event.

"Their souls do truly mourn for their great loss; and they trust they shall give the most substantial proofs of their veneration for the memory of their much-esteemed father and friend, by endeavouring, though with great humility and diffidence, to follow and imitate him, in doctrine, discipline, and life."

It is well known, that the Deed which Mr. Wesley inrolled in Chancery, in the year 1784, gave uneasiness to some of the Preachers, and alarmed some of the people: it is also certain, from a letter which Mr. Bradford produced, written with Mr. Wesley's own hand, that he was fearful that he had given too much power to the hundred Preachers which constituted the Conference. In order to set this matter in a clear light, I will here insert Dr. Coke's account of its origin, written by the Doctor not a year before Mr. Wesley's death:—

*An Address to the Methodist Society in Great Britain and Ireland, on the Settlement of the Preaching-houses. By Thomas Coke, LL. D.*

MY DEAREST BRETHREN,

It has long been the grief of my mind, that any thing should exist among us, which gives much uneasiness to many of you, and will, if it be suffered to continue among us, be a ground for perpetual dissatisfaction, to the great hindrance of the work of God; I mean, the power given to the Conference, by the present mode of settling our Preaching-houses.

I have opened my sorrowful mind at large to several of the most judicious of our Preachers, men who have borne the heat and burden of the day; men of renown in our Israel; and they have, with one voice, advised me to lay before you the present plan of reconciliation.

For this purpose, I shall relate to you the several steps by which the general Deed, which was inrolled in Chancery by our dear honoured father in the Gospel, Mr. Wesley, was set on foot, and afterwards completed.

In the Conference held in the year 1782, several complaints were made in respect to the danger in which we were situated, from the want of specifying, in distinct and legal terms, what was meant by the term, “The Conference of the People called Methodists.” Indeed, the Preachers seemed universally alarmed, and many expressed their fears, that divisions would take place among us, after the death of Mr. Wesley, on this account. And the whole body of Preachers present seemed to wish, that some methods might be taken to remove this danger, which appeared to be pregnant with evils of the first magnitude.

In consequence of this, (the subject lying heavy on my mind,) I desired Mr. Clulow, of Chancery-Lane, London, to draw up such a case as I should judge sufficient for the purpose, and then to present it to that very eminent counsellor, Mr. Maddox, for his opinion. This was accordingly done; and Mr. Maddox informed us in his answer, that the deeds of our Preaching-houses were in the situation we dreaded; that the law would not recognize the Conference, in

the state in which it stood at that time; and, consequently, that there was no central point which might preserve the Connexion from splitting into a thousand pieces, after the death of Mr. Wesley. To prevent this, he observed, that Mr. Wesley should enrol a deed in Chancery, which deed should specify the persons by name who composed the Conference, together with the mode of succession for its perpetuity; and, at the same time, such regulations be established by the deed, as Mr. Wesley would wish the Conference should be governed by after his death.

This opinion of Mr. Maddox, I read in the Conference held in the year 1783. The whole Conference seemed grateful to me for procuring the opinion; and expressed their wish, that such a deed might be drawn up, and executed by Mr. Wesley, as should agree with the advice of that great lawyer, as soon as possible.

Soon after the Conference was ended, Mr. Wesley authorized me to draw up, with the assistance of Mr. Clulow, all the leading parts of a deed, which should answer the above purposes. This we did with much care; and as to myself, I can truly say, with fear and trembling: receiving Mr. Maddox's advice in respect to every step we took, and laying the whole ultimately at Mr. Wesley's feet for his approbation. There remained nothing now, but to insert the names of those who were to constitute the Conference. Mr. Wesley then declared, that he would limit the number to one hundred. This was, indeed, contrary to my very humble opinion; which was, that every Preacher in full connexion should be looked upon as admission into membership with the Conference: and I still believe, it will be most for the glory of God, and the peace of our Zion, that the members of the Conference admit the other Preachers, who are in full connexion, and are present at the Conferences from time to time, to a full vote on all occasions. However, of course, I submitted to the superior judgment and authority of Mr. Wesley. But I do publicly avow, that I was not concerned in the limitation of the number, or the selection of the hundred Preachers, who were nominated the members of the Conference.

All things necessary being completed in the Court of

Chancery according to law, I thought it my duty to send copies of the Deed to all Assistants of Circuits throughout Great Britain, and afterwards carried copies of it to Ireland.

THOMAS COKE.

The Deed, besides giving a legal explanation to the sentence, “The Conference of the People called Methodists,” explained other particulars which are of vast utility to the whole Connexion; and which it is right the people should be acquainted with. The fourth regulation in the inrolled Deed, prevents any small party of designing men from executing clandestine measures; as does the regulation which obliges every Conference to fix, in the year preceding, the time and place of the meeting of the Conference in the year ensuing. The fifth regulation confines and limits the Conference to a certain time for its deliberations; otherwise the Conference might continue to sit, till the Circuits were materially injured by the absence of so many Preachers. By the last regulation, care is taken, as far as possible, that the Chapels be always applied to their original design, as places of Divine worship, as it enacts, that the trustees respectively shall have full power to nominate Preachers for the Chapels for ever, if the members of the Conference so far neglect their duty, that forty of them be not assembled for *three years successively*, at the usual time of holding the Conference, and at the places appointed by the preceding Conference.

All these particulars being well known to the senior brethren, Mr. Bradford, who used to travel with Mr. Wesley, then delivered the following letter to the President:—

“ TO THE METHODIST CONFERENCE.

“ *My dear Brethren,* Chester, April 7, 1785.

“ Some of our Travelling Preachers have expressed a fear, that after my decease you would exclude them, either from preaching in connexion with you, or from some other privileges which they now enjoy. I know no other way to prevent any such inconvenience, than to leave these my last words with you.

“ I beseech you, by the mercies of God, that you never avail yourselves of the Deed of Declaration, to assume any superiority over your brethren: but let all things go on among

those Itinerants who choose to remain together, exactly in the same manner as when I was with you, so far as circumstances will permit.

“ In particular, I beseech you, if you ever loved me, and if you now love God and your brethren, to have no respect of persons in stationing the Preachers, in choosing children for Kingswood school, in disposing of the yearly contribution, and the Preachers’ fund, or any other public money. But do all things with a single eye, as I have done from the beginning. Go on thus, doing all things without prejudice or partiality, and God will be with you even to the end.

“ JOHN WESLEY.”

The Conference immediately and unanimously resolved, that all the Preachers who were in full connexion with them, should enjoy every privilege that the members of the Conference enjoy, agreeably to the above written letter of their venerable deceased father in the Gospel, and consistent with the Deed of Declaration.

The three Executors of Mr. Wesley’s Will, having come from London in order to confer with the Preachers respecting the books which Mr. Wesley had left, and the debt of one thousand six hundred pounds, with which they were encumbered, the Conference entered upon that business.

By the Will, the stock and copyright of those Tracts which Mr. Wesley had published in the latter part of his life, (his Works had been published more than fourteen years, and to them no copy-right could be attached,) were left in trust to the three executors, for the benefit of the fund already mentioned; but, by a very express clause which immediately followed, the executors were to have nothing to do with the Printing, which was put into the hands of a Committee expressly named for that purpose. His types, presses, &c. were also left, not to the three executors, but to two Preachers, *in trust for the use of the Conference*. By the Deed which Mr. Wesley had executed after the Will, the stock and the copyright of all the books and tracts which Mr. Wesley had published, or even might publish during the remainder of his life, were given to seven trustees therein named, for the same purpose as that mentioned in the Will; with this difference,

that whereas in the Will the profits were directed to be applied to the *carrying on the work of God by Itinerant Preachers*, (a very *general* description, and which would give great latitude in the application,) in the Deed it was expressly declared, that the profits should be applied to the above use, *according to the Deed of Declaration* respecting the Conference, *which Mr. Wesley had filed in Chancery in the year 1784*. The seven trustees were also ordered and empowered to pay all such debts as he should owe at the time of his death, and any legacies and annuities which he should bequeath by his Will. From all these particulars, the Preachers assembled had no doubt that the printing, the distribution of the books, and the application of the profits, were designed by Mr. Wesley to be, as heretofore, under the direction of the Conference.

The Preachers, from these considerations, being perfectly satisfied of Mr. Wesley's design respecting his property; and the seven trustees of the Deed having declared, that they were willing and desirous that every thing should go on as heretofore, under the direction of the Conference, they proceeded to consider what should be done respecting the debt of one thousand six hundred pounds, to which the property was liable, and for which the trustees of the Deed, and the executors of the Will, were both responsible; and they came unanimously to the following resolution, viz. to borrow the one thousand six hundred pounds, and to pay the debt immediately, as being most for the honour of their deceased father; and to do their utmost, in their several Circuits, to dispose of the stock, that this money might be repaid, and the surplus used according to the design of the Testator, in the support of the Gospel in the poor Circuits.

They next considered how they should behave towards the three executors of Mr. Wesley's Will. The Conference were sensible that they were very respectable men, and that *they*, as well as the trustees of the Deed, had a right to be satisfied, that the property Mr. Wesley had left, and to which they had administered, should be used according to the design of the Testator. It was therefore proposed, that the three executors should be incorporated with the Preachers, in order that they might be present at the Conferences when this money should

be disposed of; and that they should be members of the Committee in London, for the regulation of the press, and the examination of the accounts. This proposal was also agreed to, without a dissenting voice.

The three executors were then introduced; and the President informed them of the resolutions which the Conference had passed respecting them, and the property to which they had administered, adding, "We think this will be a safe and effectual way to fulfil the design of the Testator." The executors replied, That, in their opinion, their authority was to continue over the property, for the benefit of the Conference, as long as they should live, and therefore they could not comply with the proposal. The President replied, that certainly their authority could only extend to the property which Mr. Wesley died possessed of; that it could not extend to what might arise out of it by means of the Preachers. The executors answered, that they would maturely consider what had been proposed, and then give an answer.

The next morning the three gentlemen attended, and delivered the following paper:—

"Having maturely considered the situation in which we stand, as executors to Mr. Wesley, and trustees of his property, for the use of the Conference, after payment of his debts and legacies, and being sworn in the Ecclesiastical Court faithfully to execute his Will, it is our opinion, that we cannot legally or conscientiously divest ourselves of the trust reposed in us, or extend its administration beyond the designs of the Testator. We are fully sensible that the Conference have it in their power to render the property of small value; but we trust that they will not come to any resolution of that kind, as whatever it may produce will be solely at their disposal, and we wish to afford them every assistance and support in our power, toward carrying on the work of God agreeably to Mr. Wesley's design."

When this paper was read, one of the Preachers observed, "That he could not think that it was Mr. Wesley's design, that they (the executors,) should have the management of the property in the *exclusive* way then claimed, as he had executed a Deed, which had placed that authority in the hands of seven

persons, members of the Conference.” One of the executors immediately replied, “ That they had taken advice respecting that Deed, and were informed, that it was good for nothing; and that *any claim on that ground would be resisted.*” The President then informed the three gentlemen, that the Preachers were determined to give up the whole property, if the executors persisted in their refusal of the *union* proposed to them by the Conference, as they were certain the Testator’s design could in no other way be fulfilled. Upon this, further time for consideration was desired by the executors, who, the next morning, delivered the following note:—

“ To meet the wishes of the Conference, we are willing *wholly* to give up our trust to them, (this the Conference did not “ wish,” as is plain from their proposals to the executors,) after discharging the debts and legacies, *provided we can do it legally.* In order, therefore, conscientiously to divest ourselves of the charge, we will without delay take the opinion of the King’s Advocate, and one other eminent Doctor of Civil Law, whether it can be done: and if so, what will be the proper mode to be adopted. The case we are willing to submit to your own statement.”

This proposal was maturely considered by the Conference, who were fully satisfied that Mr. Wesley intended, as was clear even from the Will alone, that the printing, and the disposal of the books, should be under the direction of the Conference; and that the utmost the executors could reasonably demand was, to see that the profits were disposed of according to the design of the Testator. This the union of the executors with the Conference fully secured. The *exclusive* management contended for was, in itself, totally impracticable, and also plainly contrary to the design of the deceased: it appeared also to the Preachers, notwithstanding their conviction of the uprightness of the three gentlemen, to be highly unreasonable. To seem, therefore, while thus impressed, to consent to its being referred to legal opinion, whether they should submit to act in the way proposed, when they were determined not to submit, would be insincerity. For as it was a question that rested with themselves, they were determined to give up the legacy, (which certainly any legatees



may do,) rather than submit to a demand which they saw would destroy their unanimity, and impede their usefulness. Beside, the delay of a year, (before which period the Conference could not again assemble,) would be attended with great inconvenience. They therefore resolved to give up at once to the three executors, *all that the law could possibly give them*; thus avoiding, as most becoming their character, all further contention, whether legal or otherwise. The following answer was sent the same day to the three gentlemen:—

“ The Conference beg leave to return the following answer to the executors of the late Rev. Mr. Wesley’s Will, as containing their ultimate resolutions, in respect to the business between them and the executors :

“ I. They return the executors their sincere thanks for the trouble which they have taken, in coming down from London to Manchester, on the business of their office.

“ II. They inform the executors, that they resign all their claim and right to the whole stock of books and pamphlets, of which Mr. Wesley was possessed at the time of his death, into the hands of them, the executors.

“ III. They will purchase the above-mentioned stock of the executors,, (if the executors please,) at any time between this and the first of September next, paying to the executors such a sum of money as will be sufficient to enable them to discharge every obligation which may then lie upon them, on account of Mr. Wesley’s Will.”

Thus ended this painful business for that time. It is not easy to arrive at any clear or certain conclusions, concerning the motives which induced these good men to refuse the proposal, of acting in *union* with the Preachers, and to insist upon an exclusive management. The opinion of their lawyer, that the Deed was *informal*, and therefore *void*, no doubt induced them to suppose, that such a management belonged to them of right. Yet it is hard to say how they could imagine this, when even the Will itself expressly excludes them from having any thing to do with printing, and gives the whole superintendence in that line to a Committee of Preachers expressly named, of which Committee the executors were not even to be members. The Conference certainly

offered them more than the will gave them. Had they accepted the proposal, the accounts, and even the printing, not only of any of Mr. Wesley's books, but of all *new* books, (with which, as executors of Mr. Wesley, they could, of right, have nothing to do,) together with the disposal of the profits, would all have been under their inspection. This union, I am convinced, would have been attended with the happiest effects. These gentlemen, however, thought otherwise; and certainly they were justifiable in following their own judgment, as the Preachers were on their part, in choosing what appeared to them the most excellent way.

Another circumstance in Mr. Wesley's Will, gave uneasiness to several of the Preachers; namely, the choice he made of twelve of his Preachers to preach in the New Chapel of London; and to be a Committee for appointing Preachers to his Chapel in Bath. In order to remove this ground of jealousy, the following Declaration was enrolled in the Journal of the Conference, and signed by those Preachers:—

“ We, the underwritten, being appointed by the Will of the late Rev. John Wesley, as a Committee to preach in, and appoint Preachers for the New Chapel, in the City Road, London, and also the Methodist Chapel, in King Street, in Bath: Do engage, that we will use all the rights and privileges given us by Mr. Wesley, in the present instance, in ENTIRE SUBSERVIENCE to the Conference.

THOMAS COKE,	ANDREW BLAIR,
JAMES CREIGHTON,	JOHN VALTON,
PEARCE DICKENSON,	JOSEPH BRADFORD,
ALEXANDER MATHER,	JAMES ROGERS,
WILLIAM THOMPSON,	WILLIAM MYLES.”
HENRY MOORE,	

Mr. Richardson was not present, and therefore could not sign his name.

The Conference proceeded to settle the business of printing for the ensuing year. They appointed a Committee to superintend the accounts, to examine every thing which should be proposed to be printed at their press during the year; and also empowered this Committee, finally to settle with the three

executers, at the expiration of the month given them to consider the proposal of the Conference.

The executers then departed. Upon their return to London, they consulted the Solicitor-General, (now Lord Eldon,) and the King's Advocate, concerning Mr. Wesley's *Will*, and also the *Deed*; and received for answer, *That the Deed was Testamentary; and that it superseded the Will, in respect to the books, copy-right, &c. being made subsequent to the Will.* The executers hereupon informed the seven trustees of the *Deed*, of the opinion they had received. The trustees immediately went to London, and took out letters of administration accordingly.

The publishing a Life of Mr. Wesley was then considered, and several objections were made to Dr. Whitehead as the Biographer, chiefly on account of his versatility, and the short time he had been in the Connexion, since his last admission. But Mr. Rogers entirely satisfied the Brethren on these points, and the Doctor was authorised to compile the Life, and also appointed one of the Committee already mentioned, for examination and superintendence. The Committee thus appointed consisted of the following persons: The Rev. Dr. Coke, the Rev. James Creighton, the Rev. Peard Dickenson, Mr. James Rogers, Mr. Richard Rodda, Mr. George Whitfield, and Dr. Whitehead.

This business being settled, the Conference considered the state of the Connexion at large. Considerable uneasiness had been manifested among the people, from the time of Mr. Wesley's death, concerning the question which had often before been agitated. Some who were attached to what was called, *The Old Plan*, viz. a *strict* connexion with the National Church, printed circular letters, strongly insisting on that plan being adopted. This, as might be easily foreseen, provoked replies from those who, in several places, wished to have the plan so extended, as to comprehend every *scriptural* privilege. Thus a dispute was revived, which continued for four years, and was productive of great uneasiness to the Preachers.

The letters above-mentioned occasioned the following Minute:—

*Q.* Is it necessary to enter into any engagement in respect to our future plan of œconomy? *A.* We engage to follow strictly the plan which Mr. Wesley left us. This answer was variously interpreted, according to the wishes of the two parties already mentioned. Hence the dispute became more warm. But the Conference could not be more explicit, as they saw it was impossible, at that time, to satisfy those who thus contended.

Many fears having been expressed, that after Mr. Wesley's death the Preachers would cease to travel; to remove these, the following minute was made:—

*Q.* Are any directions necessary concerning stationing of the Preachers? *A.* No Preacher shall be stationed for any Circuit above two years successively, unless God has been pleased to use him as the instrument of a remarkable revival.

The Conference being sorely pressed to provide for the families of the Preachers; to avoid an undue increase of this burden, the following minute was adopted:—

*Q.* Whereas we have been disappointed by married Preachers coming out to travel, in expectation of being themselves able to maintain their wives, independently of the Connexion, who very soon became entirely dependant on it: how shall this be prevented in future? *A.* 1. Let no Preacher be received on this plan, unless he can bring in writing such an account of his income, signed by his Superintendant, as shall satisfy the Conference. 2. If any person shall propose to keep a Preacher's wife or children, he shall give a bond to the Conference for the sum he is to allow.

To oppose a great and increasing evil, the following rule was made:—

*Q.* Have we not made too great advances towards conformity to the world? *A.* We fear we have.

*Q.* How shall we prevent this? *A.* 1. Those school-masters and school-mistresses who receive dancing-masters into their schools, and those parents who employ dancing-masters for their children, shall be no longer members of our Societies. 2. Let every Superintendant read the "Thoughts on Dress," once a year, in all his Societies.

France appeared on the Minutes of the Conference this

year! A change that was favourable to religious liberty, having taken place two years before in the government of that country, William Mahy, a native of the Island of Guernsey, was sent into Normandy and Brittany, to preach the Gospel to the inhabitants. He had considerable success, and his name appeared for France in the Minutes for 1792. But the war which broke out between this country and France, in the beginning of 1793, and the revolutionary government, with the horrors that followed in that distracted nation, rendered his mission nearly abortive.

At this Conference, the Honourable William Wilberforce, Member of Parliament for the County of York, sent a letter to the Conference, accompanied with a present of one hundred and two volumes, of "The Evidence that appeared before a Select Committee of the House of Commons, relative to the Slave Trade." One for each Member of the Conference, two for the President, and two for the Secretary. In his letter he complimented them on their piety and zeal, and entreated them to use their influence in getting petitions signed and presented to Parliament, praying for the abolition of the above trade. The Conference sent him a polite answer, in which they promised to comply with his request. From a principle of conscience they entered heartily into the work, and were instrumental, in a measure, of promoting what appeared the general sense of the country at that time respecting the Slave Trade, namely, "*That it ought to be abolished.*"

In the latter end of the year 1784, Mr. Wilberforce began to call the attention of the Nation to that NEFARIOUS Trade. In the year 1791, he brought it again before the Parliament: he continued his exertions every Sessions, in order that it might be amended and abolished: and on Wednesday, the 25th of March, in Passion Week, 1807, the King, by commission, gave his Royal Assent to a Bill for the entire abolishing of the trade, after the first of January, 1808. This brings glory to God: reflects honour on the King, the Parliament, and the Nation: and will cause Mr. Wilberforce's name, for piety, disinterestedness, and perseverance in the cause of injured humanity, to be highly esteemed, by the

benevolent and the good, in the present and future generations. England, Europe, Africa, America, will hail and bless the man who stood forth as the FRIEND of the oppressed SLAVE!!!

Mr. Wesley published his Thoughts on Slavery in the year 1770, a fifth edition of which was published a little before his death, in the year 1791. For the size of it, it is the best written pamphlet on the subject which I ever saw. The price is 2d.

To supply the want of Mr. Wesley's superintendence, local authorities were instituted. The Circuits were formed into Districts. There were not less than three, nor more than eight Circuits in each District; in general there were five. England was divided into seventeen Districts, Ireland into five, Scotland into two, and Wales formed one.

The Districts have authority, 1. To try and *suspend* Preachers who are found immoral, erroneous in doctrine, or deficient in abilities. 2. To decide concerning the building of Chapels. 3. To examine the demands from the Circuits, respecting the support of the Preachers, and of their families. 4. To elect a Representative to attend and form a Committee four days before the meeting of the Conference, in order to prepare a draft of the stations for the ensuing year. Three things the District Assemblies cannot do: 1. They cannot *make* any rule. 2. They cannot *expel* a Preacher. 3. They cannot *station* the Preachers. An appeal to the Conference is allowed in all cases.

#### RULES RESPECTING THE DISTRICTS.

In this year (1791,) it was agreed, 1. The Assistant of a Circuit shall have authority to summons the Preachers of his District, who are in full connexion, on any critical case, which, according to the best of his judgment, merits such an interference. And the said Preachers, or as many of them as can attend, shall assemble at the place and time appointed by the Assistant aforesaid, and shall form a Committee for the purpose of determining concerning the business on which they are called. They shall choose a Chairman for the occasion, and their decision shall be final till the meeting of the next Conference, when the Chairman of the Committee shall lay

the Minutes of their proceedings before the Conference. Provided nevertheless, that nothing shall be done by any Committee, contrary to the resolutions of the Conference. 2. Let the District Committees settle the temporal accounts of their respective Districts annually. 3. The Committee of every District in England and Scotland shall elect one of their body, to form a Committee to draw up a plan for the stationing of the Preachers in Great Britain; which Committee shall meet at the place where the Conference is held, three days in the week preceding the Conference, (now it is four days, they begin on the Wednesday,) in order to draw up the above-mentioned plan. The Committee of every District in Ireland, shall send one of their body to meet the Delegate, two days before the Irish Conference, for the same purpose.

In the year 1792, it was added, 1. The Chairman shall have authority to call a meeting of the Committee of his District, on any application of the Preachers or people, which appears to him to require it. But he must never individually interfere with any other Circuit but his own. 2. Whenever the Chairman has received any complaint against a Preacher, either from the Preachers or the people, he shall send an exact account of the complaint, in writing, to the person accused, with the name of the accuser or accusers, before he calls a meeting of the District Committee, to examine into the charge. 3. If it appear, on just grounds, to any Assistant, that the Chairman of his District has been guilty of any crime or misdemeanor, or that he has neglected to call a meeting of the District Committee, when there were sufficient reasons for calling it, such Assistant shall have authority, in that case, to call a meeting of the District Committee, and to fix the time and place of meeting. The Committee thus assembled, shall have power, if they judge necessary, to try the Chairman, and, if found guilty, to suspend him from being a Travelling Preacher till the ensuing Conference, or to remove him from the office of an Assistant, or to depose him from the Chair, and to elect another in his place.

In the year 1793, it was inquired, Q. Shall any alteration be made concerning the exercise of the office of a Chairman of a District? A. If any Preacher be accused of immorality,

the Preacher accused, and his accuser, shall respectively choose two Preachers of their District; and the Chairman of the District shall, with the four Preachers chosen as above, try the accused Preacher; and they shall have authority, if he be found guilty, to suspend him till the ensuing Conference, if they judge it expedient. 2. If there be any difference between the Preachers in a District, the respective parties shall choose two Preachers; and the Chairman of the District, with the four Preachers so chosen, shall be final Arbiters to determine the matters in dispute. In both cases, the Chairman shall have a casting voice in case of an equality.

In the year 1794, it was added, "All deficiencies shall be minuted down, as far as possible, in the District meetings."

In the year 1797, it was added, "1. In order to render our Districts more effective, the President of the Conference shall have power, when applied to, to supply a Circuit with Preachers, if any should die, or desist from travelling; and to sanction any change of Preacher, which it may be necessary to make in the intervals of the Conference; and to assist at any District Meeting, if applied to for that purpose by the Chairman of the District, or by a majority of the Superintendants in such District. And he shall have a right, if written to by any who are concerned, to visit any Circuit, and to inquire into their affairs with respect to METHODISM, and, in union with the District Committee, redress any grievance.

"2. The Chairman of each District, in conjunction with his brethren of the Committee, shall be responsible to the Conference for the execution of the laws, as far as his District is concerned.

"3. That no Chairman may have cause to complain of the want of power, in cases which (according to his judgment,) cannot be settled in the ordinary District Meeting, he shall have authority to summon three of the nearest Superintendants, to be incorporated with the District Committee, who shall have equal authority to vote and settle every thing till the Conference.

"4. The Conference recommends it to the Superintendants of the Circuits, to invite, on all important occasions, the



Chairman of their respective Districts, to be present at their Quarterly Meetings.

“ 5. The Chairman of every District shall be chosen by the ballot of the Conference, after the names of all the Preachers of the District have been read to them by the Secretary.”

In the year 1798, it was added, “ In our yearly District Meeting, in the examination of characters, not only *morality* and *religion*, in a general sense, should be kept in view; but a particular inquiry must be made, whether our Rules, as set forth in the large Minutes, are observed by each individual in every station. N.B. The Minutes of each District shall be read in the Conference.”

In the year 1799, it was added, “ A book shall be kept by the Committee of each District, in which every thing resolved upon or transacted, shall be minuted down, and every such book shall be handed down to the Chairman successively. 2. The Annual Meeting shall be held, in future, as soon as possible after the Midsummer Quarter Meeting.”

In attending to these rules, an expense was incurred which was not at first foreseen: so that in the year 1800, the following rules were added, “ 1. Let no Preacher, Steward, or Leader, on any account, send for our President or Secretary, without bearing his expenses. 2. No bill for letters shall be brought to the Conference. Let every Superintendant inform his brethren, that they are to pay for all the letters they write on public business.”

In the year 1801, it was added, “ 1. All ordinary deficiencies, such as salaries for Preachers' Wives, Children, Servants, House-rent, Coals, and Candles, shall be paid at the District Meetings, by the means of the yearly Collection raised in each District respectively: and, as far as is necessary, by extra collections and subscriptions raised through the District.”

“ 2. That the Superintendant of every Circuit shall invite the General Steward of his Circuit to be present at the Annual Meeting of the District Committee, during the settling of every thing relating to the finances of the District; and every

Circuit Steward shall accordingly have a right to be present, and to advise at the settlement of all the financial matters."

The business being ended, the Conference broke up. Great was the comfort of the Preachers, that such a foundation was laid for the peace and prosperity of the Societies. The Lord, they saw, was better to them than their boding fears. His servants were of one heart and of one mind. The voice of thanksgiving ascended up on high, and they departed to their several Circuits, blessing and praising God.

July 31, 1792, the forty-ninth Conference began in London. Mr. Alexander Mather was elected President, and Dr. Coke Secretary.

The Preachers had no sooner assembled, than they were involved in a dispute, which had occasioned great uneasiness throughout the Connexion in the preceding year.

It has been already observed, that at the former Conference, upon the representation of Mr. Rogers, the Superintendent of the London Circuit, and the other Members of the Committee who were appointed by Mr. Wesley's Will to manage the printing, the appointment of Dr. Whitehead to compile a Life of Mr. Wesley, was confirmed. The Doctor had already entered upon the work, and proposals had been printed by the Committee, and sent into the Circuits, that the Preachers might procure subscriptions. Dr. Whitehead, however, soon after the Conference, to the astonishment of all concerned, declared his intention of publishing the Life as an *independant man*. He also declared that he would make such use of the manuscripts of Mr. Wesley, with which he had been intrusted, as he *himself* should think proper; and that he would not suffer them to be examined, as Mr. Wesley had ordered in his Will, previously to the publication, unless the two other trustees of these manuscripts would enter into an engagement, that he should retain in his hands all those papers, which *he* should judge to be necessary for the work. He insisted also, that the copy-right of the book should belong to him; and that if it should be published from the book-room, he would have half the clear profits.

As the Doctor had engaged (see page 196,) to compile the Life for the Book-room, (*i. e.* for the charity to which Mr.

Wesley had bequeathed all his literary property,) the Committee expostulated with him on his unfaithfulness, and the extravagance of his new demands. Their expostulations were, however, in vain. They had acted with great simplicity towards the Doctor. Having a high opinion of his integrity, and attachment to the cause in which they were all engaged, they had given all the necessary materials into his hands, and so were completely in his power. He was fully sensible of this advantage, and persevered in those demands, with which he knew the Committee could not comply. This strange conduct occasioned great uneasiness, not only in the London Society, but throughout the whole Connexion.

When this uneasiness was at a considerable height, the seven trustees of Mr. Wesley's Testamentary Deed went to London, to take out letters of administration. Being informed of the dispute, they united their efforts to those of the Committee to make peace, and, in order thereto, they determined to sacrifice a considerable part of the income of the charity. Accordingly, they consented to give Dr. Whitehead one-half of the clear profits of the book for two years, provided the manuscript should be approved by the Committee appointed to superintend the printing. To the first of these proposals the Doctor agreed, but he absolutely refused to comply with the latter: and as nothing, great or small, could be printed without such approbation, (which the Doctor well knew,) the trustees were obliged, at length, after some fruitless expostulation, to leave the Doctor to his own way.

A Life of Mr. Wesley had, however, been advertised from the book-room, and the Connexion expected it. The trustees, therefore, in conjunction with the Committee, appointed the two other trustees of Mr. Wesley's manuscripts, to compile a Life, according to that first intention. The work was accordingly undertaken and completed, without any profit or emolument whatsoever to the parties. The whole edition, consisting of ten thousand copies, was sold in a few weeks, and a second edition published when the Conference assembled.

Dr. Whitehead was, by this time, not quite so sanguine concerning the Memoirs which he was writing, as when he rejected the proposals of the Committee. He addressed the

Conference, and complained of the ill treatment which, he said, he had received. The Conference answered, that before they could listen to any complaint from him, he must consent to an examination of Mr. Wesley's papers, according to his Will, as he could not appear before them as an upright man, till he should do so. They declared, that if he would consent to this, they would gladly hear any thing which he had to say in his own defence, or any accusation which he should bring against any members of their body who had opposed him.

This reply produced the proposals, which the Doctor has printed in the advertisement prefixed to his Memoirs. They consist of three parts. In the first, the Doctor proposes an examination of the manuscripts. In the second, that the Conference should take his Life of Mr. Wesley, (of which there was at that time 128 pages printed,) off his hands, upon some conditions therein mentioned. And in the third, that he should be restored to his place as a Local Preacher.

As the Conference could not suppose that Dr. Whitehead had any serious expectation, that they would have any thing to do with the Life of their honoured Father which he was writing; and as his restoration as a Preacher must depend (as long as any upright discipline should remain,) upon his faithfully acting according to Mr. Wesley's Will, as a trustee of his papers; the Conference, in considering the Doctor's proposals, in the first instance only attended to *that* particular. The following was the Doctor's final proposal upon this leading point:—

“ All the manuscripts of Mr. Wesley shall be *fairly* and *impartially* examined, by Dr. Coke, Mr. Moore, and Dr. Whitehead. Such papers as they shall unanimously deem unfit for publication, shall be burned immediately. Out of the remainder, Dr. Whitehead shall be at liberty to select such as he thinks necessary for his work; and the remainder to be given into the hands of Dr. Coke and Mr. Moore.”

Such was the Doctor's proposal, even in this stage of the business! After many declarations, that he was willing, and had often proposed, to enter into an examination of Mr. Wesley's papers, at length it fully appeared what kind of examination he would consent to, viz. That his single negative

should preserve any paper from destruction; and his single affirmative enable him to use any paper, in such a way as he himself should think proper.

As there could be no hesitation, among upright men, upon such a proposal as this, a reply was immediately sent, signed by the President and Secretary, pointing out the injustice and total want of ingenuousness, as well as the unfaithfulness to the deceased, which was manifest in the proposal respecting the examination of the manuscripts; and again declaring, in substance, that while he refused to fulfil his duty uprightly, as a trustee of Mr. Wesley's papers, they could have nothing to do with him in any other character. To this the Conference received no answer.

The Conference were thus obliged, as the Committee had been before, to leave the Doctor to pursue his own way, contenting themselves with bearing their testimony against an evil which they could not prevent.

In the *Life of Mr. Wesley*, written by Dr. Coke and Mr. Moore, no mention was made of this unhappy dispute, nor even a hint given of it. The writers were satisfied that it was known, though but very imperfectly, to the Methodist Connexion.

In the year 1797, a reconciliation took place between the Doctor and his London friends, chiefly through the mediation of Mr. Pawson. He was then united to the Society, restored to his office of Local Preacher, and was very friendly with his brethren. But he never fully recovered his respectability among the people: he continued a member of the Society till his death, which happened February 28, 1804. Mr. Benson preached his Funeral Sermon at the New Chapel. The congregation was large, several of the Quakers, and some Calvinists, were present. Mr. Benson represented him a man of abilities, both as a Preacher and a writer: also, very skilful in his profession as a physician. But in his religious connexions, he was unstable; and as to the dispute which took place since Mr. Wesley's death, he would say nothing of it; it was already before the public, and well known to his congregation.

His last affliction was short; being stationed in the London

Circuit, I visited him: he told me he enjoyed peace with God, and good will to all men; and that the truths he delivered from the pulpit, were his support and consolation. After having prayed with him, I took my leave of him. He said, His confidence was strong in God, through our Lord Jesus Christ.

The Conference proceeded:

As there was great uneasiness in the nation, through seditious publications, the Conference unanimously adopted the following minute:—

**Q.** What directions shall be given concerning our conduct to the civil government? **A.** 1. None of us shall, either in writing or conversation, speak lightly or irreverently of the Government under which he lives. 2. We are to observe, that the Oracles of God command us to be subject to the higher powers: and that honour to the king is there connected with the fear of God.

The uneasiness respecting the ordinances increased throughout the Connexion. Mr. Wesley having been used to administer the Lord's Supper to the Societies in his annual visits, the loss of this privilege was an additional inducement to those who contended for the more liberal plan. Many petitions were presented on that side; while several addresses, from persons of considerable weight, insisted that the privilege should not be granted. The Preachers also were divided in sentiment on the subject. But they loved each other; and they knew it was a question concerning which they might innocently differ, and that, therefore, even the thought of division or separation on account of it, should be abhorred. For some time, they knew not what to do. They were sensible, that either to allow or refuse the privilege, would greatly increase the uneasiness, and perhaps cause a division. At length it was proposed to decide the question for that year, (for they did not dare to go further,) by lot. This they knew was allowed, and even recommended, in Scripture, in difficult cases. The lot decided, that the Sacrament should not be administered in the Societies for that year. This was made known to the people in an address, wherein they were exhorted to live in peace, and to love one another, notwithstanding the

difference of sentiment. This was the first instance of the Conference addressing the people. Since that time it has been frequently done, and has been followed with good effects.

Some irregularities respecting ordination, having given offence in the preceding year, to prevent the like in future, the following minute was adopted:—

*Q.* What rules shall be made concerning Ordination?

*A.* 1. No Ordination shall take place in the Methodist Connexion, without the consent of the Conference previously obtained. 2. If any brother shall break the above-mentioned rule, by ordaining or being ordained, without the consent of the Conference previously obtained, the brother so breaking the rule, does thereby exclude himself.

*Q.* What direction is to be given concerning the children of the Preachers? *A.* No Preacher is to receive any thing from the Circuits, on account of his children, after they have arrived at the age of seventeen. The year before it was agreed, that “The Preachers’ children that cannot be admitted into the school, and are allowed £12. *per annum*, for their education, shall not receive the usual salary of £4. either from the Circuit, or from the yearly Collection.”

In the year 1796, it was added, “If a Preacher cannot give a satisfactory reason why his son should not go to the school, he shall not be allowed the £12. a year out of the Collection.”

While a Preacher’s son is receiving the £12. from the school, he is to receive nothing from the Circuits or the Funds.

The Rules of the Preachers’ Fund (see p. 101,) were considered, enlarged, and materially altered. At its first institution, none were to have any claim upon it, but those who should need it. But now the Preachers’ subscriptions were raised from half a guinea a year to a guinea; and the Preachers, when superannuated, were to have twenty shillings a year for every year they had travelled. Their widows also were to have a yearly allowance according to the same rule, viz. the years which their husbands had been engaged in the work.

Had the fund been supported entirely by the subscriptions of the Preachers, it is probable this change in the Rules would have been unnoticed. But many of the people contributed to

it, with the sole view of rendering their worn-out Preachers comfortable in their old age. Many persons were, therefore, much grieved on account of these Rules; and some who were enemies, took much pains to increase the offence.

After considerable uneasiness, the Conference reconsidered the Rules, in the year 1796, and added a clause, declaring that they would not see a brother (or his widow,) in distress, supposing that the years he had travelled did not entitle him to an adequate support from the fund; but that they would, in that case, shew him mercy.

But still this did not give satisfaction. The right of such to what they should really need was unquestionable. Therefore, at the Conference in 1798, a few of the Preachers, from twelve to twenty years' standing, formed an Institution, called "The Itinerant Methodist Preachers' Annuity." They chose Mr. Henry Moore, President, Mr. Adam Clarke, Secretary, and Thomas Roberts, Esq. Treasurer; and drew up Rules for this new Fund, which they got registered according to Act of Parliament. This measure, though founded upon the most upright principles, gave offence to some of the senior brethren. At the Conference in 1799, the subject being fully considered, the new FUND was unanimously adopted by the Conference, and all the Preachers became members of it: what the brethren, who first formed it, had done, was considered as a blessing to the body. The whole ended by coming to the following equitable conclusion:—

*Q.* Are there any regulations to be made in respect to the Preachers' Fund? *A.* The subscriptions of the Travelling Preachers shall, in future, be considered as separate from the subscriptions of the people: and the subscriptions of the people shall be considered as forming a Fund of Charity, which is to be applied only to the assistance of real objects of mercy, among the Supernumerary and Superannuated Preachers, and the widows of Preachers: nevertheless, those who have hitherto received allowances from the fund, shall continue to receive them notwithstanding this regulation, as a retrospective law would be unjust. The subscriptions of the Preachers, being their own money, subscribed in general with great difficulty, out of their little pittance, shall be distributed



among the Supernumerary and Superannuated Preachers, and Widows, according to strict and impartial rules of justice. Rules were accordingly made for that purpose; and it was agreed, that the Fund should be legalized according to Act of Parliament. This regulation seems to give universal satisfaction.

A short time before the Conference assembled this year, the Rev. John Richardson departed this life. The following account was given of him in the Minutes:—

“ Like his great Master, he was a man of sorrows, and acquainted with grief. The uniformity of his life, the Christian simplicity of his manners, the meekness of his spirit, and the unction which attended his ministry for twenty-nine years in the city of London, will be ever remembered by many hundreds, with gratitude, to the God of all grace. After labouring under a severe asthma for twenty-six years, he died in the fifty-eighth year of his age. The last words he uttered, just before he expired, were, “ God is always with me.” He served Mr. Wesley as his Curate in London, on which account his name was not always mentioned in the Minutes of the Conference. He read the Funeral Service over Mr. Wesley, and was soon after buried in the same grave with him.

Mr. William Hammett, one of the Missionaries sent to the West Indies, having, in the beginning of the year 1791, landed in America, for the recovery of his health, he was cordially received by the Methodists in the United States; but unhappily, differing with his Colleagues, he made a schism, and divided the Society in Charlestown. He appealed to the English Conference, by sending them a printed account of the cause of the difference. The matter was now considered; and it was dismissed by sending the following letter to Mr. Asbury, and all the American Preachers; in which the English Brethren express the closest union with their American Brethren:—

“ TO MR. ASBURY, AND ALL THE AMERICAN PREACHERS.

“ *Very dear Brethren,*

“ We are desired by the English Conference, to assure you of their cordial love towards you. They earnestly desire, that the most cordial love may subsist, without any interruption,

between you and them; and the most perfect union which the nature of things will admit of.

“ They esteem union and concord among brethren, as one of the greatest of blessings; and therefore do most deeply disapprove of the schism which William Hammett has made in the city of Charlestown, and do acknowledge no further connexion with him, who could so attempt to rend the body of Christ.

“ Wishing you every possible blessing in Jesus Christ, both in your own souls, and in your labours, we remain,

“ Your truly affectionate Brethren,

“ Signed, in behalf of the Conference,

“ ALEX. MATHER, President.

“ THOMAS COKE, Secretary.

“ *London, Aug. 15, 1792.*”

This letter was printed and circulated, at the unanimous request of the General Conference, met in Baltimore, in November, 1792.

This Conference, having sat nearly three weeks, closed in the following manner:—

*Q.* What shall we do more to promote the work of God?

*A.* We do, at this solemn hour of the night, (past ten o'clock, on the fifteenth of August,) devote ourselves to the service of Almighty God, in a more unreserved and entire manner than ever we have hitherto done; and are all determined to spend and be spent in his blessed work. And this our solemn dedication of ourselves to God, we do unanimously signify, by rising from our seats in the presence of the Lord!

July 29, 1793, the fiftieth Conference met at Leeds. Mr. John Pawson was chosen President, and Dr. Coke, Secretary.

The agitation respecting the Ordinances was now so great, that the Conference was obliged to come to a determination on the question. After a long discussion, it was decided, by a very large majority, that *the Societies should have the privilege of the Lord's Supper, where they unanimously desired it.* Unanimity was required, that, if possible, division might be prevented. To avoid offence, it was at the same time resolved, 1. That no gowns, cassocks, bands, or surplices, should be worn by any of our Preachers. 2. That the title of *Reverend*

should not be used by them towards each other in future. 3. That the distinction between ordained and unordained Preachers should be dropped. This latter Rule, although certainly made with a good intention, yet appears to be a violation of order, and a departure from Mr. Wesley's plan.

The senior brethren wishing to continue in the work as long as possible, the following rule was adopted:—

*Q.* What directions shall be given concerning Superannuated Preachers? *A.* Every Preacher shall be considered as a Supernumerary, for four years after he has desisted from travelling, and shall afterwards be deemed Superannuated.

The following Rules were agreed to: “ 1. Every Preacher, before he is admitted into full connexion, shall draw out a sketch of his life and experience. 2. All Local Preachers shall meet in Class. No exception shall be made, in respect to any who have been Travelling Preachers in former years. 3. No Preacher, who has been suspended or expelled, shall, on any account, be employed as a Local Preacher, without the authority of the Conference.” And in the year 1796, it was inquired, “ *Q.* What can be done to bring certain Local Preachers more fully to observe our discipline? *A.* 1. Let no one be permitted to preach, who will not meet in Class, and who is not regularly planned by the Superintendant of the Circuit where he resides. 2. Let no Local Preacher be allowed to preach in any other Circuit, without producing a recommendation from the Superintendant of the Circuit where he lives: nor suffer any invitation to be admitted as a plea, whether from men in office or not, without the previous knowledge, and full consent, of the Superintendant of the place where any one may ask him to preach. 3. Let no Local Preacher keep Love-feasts, without the appointment of the Superintendant, nor any way interfere with his business, as mentioned in the large Minutes. We must carefully attend to our rules, that all things may be done decently and in order.”

This Conference bore ample testimony to the piety and usefulness of Joseph Cownley, one of the old Preachers, who died in the preceding year. His life was afterwards written in a very pleasing manner, by Mr. John Gaulter, and is published in the Arminian Magazine, for 1794.

## CHAPTER X.

*From the Conference in 1794, to that in Bristol in 1798.*

**JULY 28, 1794**, the fifty-first Conference was held in Bristol. Mr. Thomas Hanby was elected President, and Dr. Coke, Secretary.

The Societies in general had acquiesced in the determination of the last Conference. Many of them had availed themselves of the privilege allowed, while others continued to pursue, in peace, the way which they had hitherto walked in. But, in some places, considerable uneasiness still prevailed. A number of trustees, from some of the principal Chapels, assembled at Bristol, at the same time with the Preachers. They desired admission to the Conference, and presented an Address, expressive of their sentiments, respecting their own situation and privileges, and also respecting the administration of the Ordinances. When they retired, the Conference took their Address into consideration, and a negociation commenced, which ended in an agreement, in which some of the former Rules were confirmed, and the following added to them.

## RULES RESPECTING THE TRUSTEES.

The Trustees, in conjunction with the Superintendant Preacher, (who shall have one vote only,) shall choose their own Stewards, who shall receive and disburse all seat-rents, and such collections as shall be made for the purpose of paying interest for money, due upon the premises, or for reducing the principal: provided also, that his books shall be always open for the inspection of the Superintendant, and audited in his presence once every year, or oftener if required. Provided always, that when the necessities of the work of God require it, the trustees shall allow quarterly what may appear requisite for carrying on the work, so that it be not cramped. Provided, that if the seat-rents and collections fall short of what will be sufficient to discharge the rents, interest of money, and other necessary expenses of the Chapels, the deficiency shall be made good out of some other revenue of the Society. Provided also, that nothing in these resolutions shall be construed to

extend or alter any of the powers contained in the Trust Deeds.

That the trustees may have the fullest assurance that the Conference love them, and have not the shadow of a desire to oppress them, any more than to reject any proposals which they conceive calculated to restore and preserve peace and harmony, the following articles are added:—

1. No trustee, however accused, or defective in conforming to the established rules, shall be removed from the Society, unless his crime, or breach of the Rules of the Society, be proved in the presence of the trustees and leaders.

2. If any Preacher be accused of immorality, a meeting shall be called of all the Preachers, trustees, stewards, and leaders of the Circuit, in which the accused Preacher labours: and if the charge be proved, to the satisfaction of the majority of such meeting, the Chairman of the District in which that Circuit is situated, shall remove the convicted Preacher from the Circuit, on the request of the majority of the meeting: nevertheless, an appeal on either side to the Conference, shall remain.

By this agreement, the authority of the trustees, as such, was fully acknowledged; and it satisfied those who did not wish to be considered as *Proprietors*.

The Sacrament was, at this Conference, granted to ninety-three places in England, the names of which were printed in the Minutes.

The Nation being still uneasy through political discussions, the Conference unanimously adopted the following caution:—

*Q.* Is it necessary to make any observations on the present important crisis of public affairs? *A.* We most affectionately entreat all our brethren, in the name of GOD, to *honour the King*. Let us daily pray for our rulers, and *submit ourselves to every ordinance of man, for the Lord's sake*.

The year that followed this Conference, was a time of great uneasiness. The trustees of that Chapel in Bristol, which has been already mentioned as the first which Mr. Wesley built, (see p. 12,) were exceedingly averse to the Ordinances being allowed to the Societies. They had laboured in this cause a considerable time, and seemed much dissatisfied that

more liberal views should prevail. The Conference having, at their late sitting, granted to ninety-three places, the privilege of having the ordinances of God in that way which they desired, convinced those trustees, that their labour had hitherto been in vain, and they determined on a more decisive opposition: and to risk all consequences, rather than allow the liberty contended for.

An opportunity of fully declaring themselves now offered. The Lord's Supper had been administered, during the Conference, at a Chapel in the suburbs, in which some of the Preachers had assisted. This was repeated on the day after the Conference broke up. One of the Preachers who thus assisted had been appointed for the Bristol Circuit for the ensuing year; but two days after his appointment, he was served with an attorney's letter, signed by the trustees of the old Chapel, charging him, *at his peril, not to trespass on their premises*, assigning no reason but that *they had not appointed him to preach therein*, and that *no other persons had any authority so to do*. Thus the blow was struck, and a precedent formed, which, if submitted to, would have subjected every Preacher in the Connexion to a similar exclusion, in this summary way, by the separate authority of a few men, without a charge preferred, or trial of any kind; and even contrary, as in this instance, to the judgment and wishes, both of the Society and Circuit.

But happily for the unity of the body, this decisive measure met with a resistance as prompt and as decisive. Almost the whole Society withdrew from the Chapel from which their Preacher was thus excluded; and, without contending the question of right, they immediately proceeded to erect another Chapel. They also appealed to their brethren at large, declaring, that the steps they had taken were not only to vindicate their own just rights, but also those of the whole community. "This act," said they, "left us no room for hesitation. To remain in passive submission to those who could thus, confiding in their *legal* powers, place themselves beyond the reach of all *Christian* rules, and especially of those upon which our happy religious fellowship is founded, we are certain could not be the will of the Lord concerning us."

The event fully justified this conclusion. Their opponents, however, had many friends throughout the Connexion; and these spared no pains, during the year, to defend what had been done, and to insure its success.

As hostilities among the Methodists have long ceased, and each party thinks better of each other than they did; in order to render this History satisfactory to present and succeeding readers, I shall mention the names of the acting persons in this dispute.

Mr. Henry Moore was the Preacher who received the lawyer's letter. It was as follows:—

“ Mr. Henry Moore, *Bristol, Aug. 11, 1794.*

“ We the undersigned, trustees for the Methodist Preaching-house, called the New Room, in the Horse-Fair, and also for Guinea-street Chapel, do give you this Notice, that you are not appointed by us to preach or expound God's holy word in either of those places, and that no other person or persons have or hath any legal right to make that appointment, but only we the trustees: we therefore forbid and caution you against attempting trespassing upon the above trust premises, as you will answer it at your peril.

HENRY DURBIN,	WILLIAM GREEN,
DANIEL LANE,	EDWARD STOCK,
WILLIAM PINE,	THOMAS ROBERTS,
DANIEL WAIT, JUN.	NATH. GIFFORD.
JOHN CURTIS,	

“ Witness, James Hughes, Attorney.”

Here we see Mr. Moore was expelled from these Chapels, without a fault alleged against him. These gentlemen pleaded in defence of their conduct, 1. Mr. Wesley's observations on the Methodists leaving the Church, together with quotations from some of the Minutes of the Conferences on that subject. 2. Some trustees of other Chapels encouraged them to persist in their opposition to the introduction of the Lord's Supper among the Methodists. 3. Several Preachers of long standing in the work, were fearful that the introduction of the Ordinances among the Methodists, would injure the good cause in which we were all engaged. But none of them approved of the hasty way in which these trustees acted towards Mr. Moore,

the Society, and congregation of the Methodists in Bristol. But it is plain, from the agreement to the pacific plan which took place in twelve months afterwards, that the parties thought more scripturally on the subjects in dispute: and to the honour of these trustees, I am happy to say, that in October, 1800, they made over the Chapel, in Guinea-street, to the trustees of the New Chapel, the latter becoming responsible for the debt that was on it: so that now the three Chapels in Bristol are all settled on the Methodist plan. And in the month of August, 1808, they made over the Preaching-house, called the NEW ROOM, in the Horse-Fair, to the trustees of the New Chapel. These friends sold the premises to the Baptists, and applied the money to the carrying on the work of God in their Circuit. Thus ended religiously a dispute which, at the first, threatened no less than the division of the whole Connexion.

July 27, 1795, the fifty-second Conference assembled at Manchester. Mr. Joseph Bradford was chosen President, and Dr. Coke, Secretary.

As the Connexion had been so greatly agitated, it was agreed, that the first day should be spent in fasting and prayer, that God would shew us mercy, and grant wisdom from above, to direct us how we might yet keep the unity of the Spirit in the bond of peace. We did not ask in vain. Several of the trustees, and other persons, who had assembled from various parts on account of the dispute, joined with the Preachers in their addresses to the Throne of Grace, and partook with them of the Lord's Supper, which concluded the service of the day.

The next morning the Conference chose a Committee of nine Preachers, by ballot, to draw up a plan of pacification, to be presented to the brethren who differed from them on the subjects in question. The plan was soon completed, and having obtained the unanimous approbation of the Conference, it was presented to the meeting of trustees, and with a few additions proposed by them, and acceded to by the Conference, it was accepted by a large majority: being then fully confirmed by the Conference, this happy bond of union was made known to the Societies, prefaced by a suitable Address, and signed by



the President and Secretary. Since that time, the Connexion has enjoyed peace respecting the Ordinances. The names of those nine Preachers were, Joseph Bradford, Thomas Coke, Alexander Mather, William Thompson, John Pawson, Joseph Benson, Samuel Bradburn, Henry Moore, and Adam Clarke. The ballot of the Conference shewed the hand of God. It evidenced, beyond a doubt, the impartiality of the body of Preachers: for there must have existed a majority, on one side or the other, in respect to the disputed points; and yet they voted for a mixed Committee. The plan itself proves the wisdom and prudence of these brethren.

#### THE PLAN OF PACIFICATION.

##### I. *Concerning Public Worship.*

1. The Sacrament of the Lord's Supper shall not be administered in any Chapel, nor Baptism administered, nor the dead buried, nor service in Church hours, except the majority of the trustees of that Chapel on the one hand, and the majority of the Stewards and Leaders belonging to that Chapel, (as best qualified to give the sense of the people,) on the other hand, allow of it. Nevertheless, in all cases the consent of the Conference shall be obtained, before any of these things be introduced. It was also added, That these majorities must testify in writing to the Conference, that they are persuaded no separation will be made thereby.

2. Where there is a Society, but no Chapel, if the Society desire any or all of these things, the Stewards and Leaders of that Society must attend to the same rule.

3. Where the Lord's Supper has been already peaceably administered, the administration of it shall be continued in future.

4. Wherever the Lord's Supper shall be administered according to the fore-mentioned regulations, it shall always be continued, except the Conference order the contrary.

5. The Lord's Supper shall be administered by those only who are authorised by the Conference: and at such times, and in such manner only, as the Conference shall appoint.

6. The administration of Baptism and the Lord's Supper, according to the above regulations, is intended only for the members of our own Society.

7. We agree, that the Lord's Supper be administered among us, on Sunday evenings only: except where the majority of the Stewards and Leaders desire it in Church-hours; or where it has already been administered in those hours. Nevertheless, it shall never be administered on those Sundays on which it is administered in the parochial Church.

8. The Lord's Supper shall be always administered in England, according to the form of the Established Church: but the person who administers, shall have full liberty to give out hymns, and to use exhortation and extemporary prayer.

9. Wherever Divine Service is performed in England, on the Lord's Day, in Church-hours, the officiating Preacher shall read either the Service of the Established Church, our venerable Father's Abridgment, or at least the Lessons appointed by the Calendar. But we recommend either the full Service, or the Abridgment.

## II. *Concerning Discipline.*

1. The appointment of Preachers shall remain solely with the Conference; and no trustee, or number of trustees, shall expel or exclude from their Chapels, any Preacher so appointed.

2. Nevertheless, if the majority of the trustees, or the majority of the Stewards and Leaders of any Society, believe that any Preacher appointed for their Circuit, is immoral, erroneous in doctrine, deficient in abilities, or that he has broken any of the Rules above-mentioned, they shall have authority to summon the Preachers of the District, and all the Trustees, Stewards, and Leaders of the Circuit, to meet in their Chapel on a day and hour appointed, (sufficient time being given.) The Chairman of the District shall be the President of the assembly; and every Preacher, Trustee, Steward, and Leader, shall have a single vote, the Chairman possessing also the casting voice. And if the majority of the meeting judge that the accused Preacher is immoral, erroneous in doctrine, deficient in abilities, or has broken any of the Rules above-mentioned, he shall be considered as removed from that Circuit; and the District Committee shall, as soon as possible, appoint another Preacher for that Circuit, instead

of the Preacher so removed; and shall determine among themselves, how the removed Preacher shall be disposed of till the Conference, and shall have authority to suspend the said Preacher from all public duties till the Conference, if they judge proper. The District Committee shall also supply, as well as possible, the place of the removed Preacher, till another Preacher be appointed. And the Preacher thus appointed, and all other Preachers, shall be subject to the above mode of trial. And if the District Committee do not appoint a Preacher for that Circuit, instead of the removed Preacher, within a month after the aforesaid removal, or do not fill up the place of the removed Preacher, till another Preacher be appointed, the majority of the said Trustees, Stewards, and Leaders, being again regularly summoned, shall appoint a Preacher for the said Circuit, provided he be a member of the Methodist Connexion, till the ensuing Conference.

3. If any Preacher refuse to submit to the above mode of trial, in any of the cases mentioned above, he shall be considered as suspended till the Conference. And if any trustees expel from any Chapel a Preacher, by their own *separate* authority, the Preachers appointed for that Circuit, shall not preach in that Chapel till the ensuing Conference, or till a trial takes place according to the mode mentioned above.

4. If any trustees exclude or expel a Preacher, by their own *separate* authority, from any Chapel in any Circuit, the Chairman of the District shall summon the members of the District Committee, the trustees of that Circuit who have not offended, and the Stewards and Leaders of the Circuit. And the members of such assembly shall examine into the evidence on both sides; and if the majority of them determine, that the state of the Society in which the exclusion took place, requires that a new Chapel should be built previous to the meeting of the Conference, every proper step shall be immediately taken for erecting such Chapel. And no step shall, on any account, be taken to erect a Chapel for *such purpose*, before the meeting of the Conference, till such meeting be summoned, and such determination be made.

5. No Preacher shall be suspended, or removed from his

Circuit, by any District Committee, except he have the privilege of the trial before-mentioned.

6. The hundred Preachers mentioned in the enrolled Deed, and their successors, are the only *legal* persons who constitute the Conference: and we think the junior brethren have no reason to object to this proposition, as they are regularly elected according to seniority.

7. If a Travelling Preacher, Local Preacher, Steward, or Leader, shall disturb the peace of the Society by speaking for or against the introduction of the Lord's Supper in our Societies, or concerning the Old or New Plan, so called, he or they shall be subject to the trial and penalties before-mentioned.

8. We all agree the pulpit shall not be a vehicle of abuse.

9. Nothing contained in these rules, shall be construed to violate the rights of the trustees, as expressed in their respective Deeds.

It was agreed at this Conference, that no Preacher be required to administer the Sacrament against his own approbation: and should it be granted to any place, where the Preachers of the Circuit are all unwilling to administer it, the Superintendant shall, in that case, invite a neighbouring Preacher, who is properly qualified, to administer it.

When we consider the union of the Methodist Societies with the Established Church, and yet that they are open to all those, of every denomination, who fear God and keep his commandments, the necessity of such a plan will appear. For, if there had been a general allowance of the ordinances every where, many of the Societies would have separated. If, on the other hand, they were not allowed in any place, the same evil would have followed. The plan adopted at this time, preserved the body together, and laid a foundation for lasting peace.

After strongly recommending the sanctification of the Sabbath, and prohibiting the use of tobacco among the Preachers, in any shape or way, unless in cases of absolute necessity, the Conference concluded with the following declaration:—

“In order that all the Preachers may be perfectly easy respecting our form of government, it is agreed, that no change shall be made in this, unless first proposed and agreed to in full Conference.”

*Q.* What directions shall be given concerning those received upon trial, who have been inserted in the reserved list, and have been called out in the course of the ensuing year?

*A.* If they shall have travelled nine months in the year ensuing, they shall be entitled to the privileges of those who have travelled the whole year, but not otherwise. At the Conference in 1799, it was added, “If they are called out in the course of the year, they shall be considered at the following Conference as having travelled one year.”

It was now also agreed upon, “That all those who have travelled four years, and are well recommended by their respective Superintendants, shall be admitted into full connexion, though absent from the Conference, provided that sufficient reasons be given for their absence. Nevertheless, they shall pass through the usual examination at the next Conference, at which they shall be present.”

*Q.* What directions shall be given concerning the appointment of Stewards? *A.* As several inconveniences have arisen respecting the change of Stewards, to remedy this, let it be observed, that the office of a Steward ceases at the end of the year: and every Assistant is required to change, at least, one Steward every year, so that no Steward may be in office above two years together, except in some extraordinary cases.

It was also agreed, “1. That the money collected in each Circuit for the Yearly Collection, for Kingswood School, and the Preachers’ Fund, be entered in the General Steward’s books of their respective Circuits. 2. That the first day of every Conference be dedicated to fasting and prayer, for the blessing of God on our important work. And it is desired, that our Societies and Congregations may join us in the same solemn duties.” At first, when this was appointed, they only chose the President and Secretary; now, in order to redeem time, they proceed to business, but keep the day dedicated to God, Divine Service being at five in the morning, at eight, at twelve, and at seven in the evening.

July 25, 1796, the fifty-third Conference was held in London. Mr. Thomas Taylor was chosen President, and Dr Coke, Secretary.

The Plan of Pacification was proposed to the Irish Conference this year; but they refused to adopt it, by saying in their printed Minutes, "It was not expedient at present." This proves the Methodists can differ on some points, and yet remain one Body, united by one Spirit—the Spirit of Divine Love.

The Plan of Pacification had satisfied all the moderate people, who only desired scriptural and rational liberty. But there was a party who were not satisfied with this, but remained still contentious. A young man, named Alexander Kilham, (who had been admitted upon trial as a Preacher, in the year 1785,) became the champion of this party, and occasioned great uneasiness by various pamphlets which he published. He had not only unhappily imbibed the levelling doctrines which were common in that day, but had even strangely applied them to religion, and the order of the Church of Christ. He insisted that the people were held in gross bondage. That they ought to rise up and deliver themselves, and assume that power which of right belonged to them. That the Preachers were merely their servants, and ought to be obedient to their will: and every thing contrary to this wild, unscriptural theory, he termed Popery and Priestcraft! He also traduced the character of the Preachers in the vilest manner. The party whose cause he espoused, supported and abetted him by every means in their power, so that the Societies, in several places, were rent in pieces in the dispute. When the Conference assembled, he was *unanimously* expelled the Connexion. The Minutes of the trial were published, and every Preacher signed his name to a paper, testifying his approbation of the sentence. (This was the only instance of that kind.) He afterwards used all his influence from the pulpits of the Dissenters to which he had access, and also from the press, to bring the Preachers into disrepute, not only with the Methodists, but with the nation at large. But he failed of his object, and on December 20, 1798, while employed in his revolutionary schemes, he was called into eternity, a

Nottingham, after a few days' illness, occasioned by a bone sticking in his throat !

Since the second edition of this work was printed, the Life of Mr. Kilham was published by Mr. Grundel. At the close of it several letters are added, which he received from some very respectable Preachers in the old Connexion. They shew, 1. The great necessity of being very careful of what a man writes to any person, who, like Mr. Kilham, sets himself up to be the head of a party. 2. That he was through the whole business a sincere, though a mistaken and troublesome man.

The following memorandum for the time of Conference was now published. It was drawn up by Mr. Bradburn. 1. Be tender of the character of every brother; but keep at the utmost distance from countenancing sin. 2. Say nothing in the Conference but what is strictly necessary and to the point. 3. If accused by any one, remember recrimination is no acquittance; therefore avoid it. 4. Beware of impatience of contradiction; be firm, but be open to conviction. The cause is God's, and he needs not the hands of an Uzzah to support his ark. The being too tenacious of a point, because you brought it forward, is only feeding self. Be quite easy, if a majority decide against you. 5. Use no craft or guile to gain any point. Genuine simplicity will always support itself. But there is no need always to say all you know or think. 6. Beware of too much confidence in your own abilities; and never despise an opponent. 7. Avoid all lightness of spirit, even what would be innocent any where else.—Thou God seest me !

The following Rules were agreed to: 1. From henceforward we recommend it to every Circuit, to provide the horse or horses necessary for that Circuit. But if any Circuit choose rather for the Preachers to ride their own horses, we submit, on this condition, that no Preacher shall make any collection or subscription towards paying for horses; but that all collections judged needful for this purpose, shall be made either by the Circuit Stewards, or the Stewards of the particular Societies. 2. Let no man, nor number of men, in our Connexion, on any account or occasion, circulate letters, call meetings, do, or attempt to do, any thing new, till it has been

first appointed by the Conference. 3. No person shall be suffered, on any pretence, to partake of the Lord's Supper among us, unless he be a member of our Society, or receive a note of admission from the Assistant, which note must be renewed quarterly. And if any Leaders, Stewards, or Trustees, refuse to be regulated by this rule, the Sacrament shall not be administered where this is the case. 4. As we desire to have every proper information on whatever concerns ourselves or our people, we will gladly receive intelligence, not only from our Quarterly and Leaders' Meetings, but from any individual member of our Society, as well at the District Meeting, as at the Conference; provided always, the postage of letters containing such information, be paid by the persons that write or send them. N.B. The letters that concern the stations of the Preachers, should be sent so as to be at the place of Conference, the week before the time appointed for the meeting thereof.

In the year 1799, two rules were added, "1. Let no letter or petition be considered as official, unless it come from the regular Quarterly Meeting, signed by the majority of the brethren then present." This rule does not repeal the former, but explains the letters which are official. "2. Let a Committee be chosen by ballot, to consider all addresses and public letters, and to draw up answers to them."

But at this Conference, in 1796, the letters and addresses were read in full Conference, and a Committee appointed to examine them, and make a report to the Conference. And this is the way that is always done, if the letter or address is of the least moment.

#### RULES RESPECTING THE PREACHERS' ATTENDANCE ON CONFERENCE.

Mr. Wesley at first invited the Preachers by letter, whom he wished to come to Conference. Afterwards he gave a general permission to all the Travelling Preachers, to attend if they pleased. In the year 1785, he restricted this, and would let none come but those whom he invited. His directions to the Preachers were, 1. Let not all the Preachers from any Circuit, come to Conference. 2. Let none of those



who stay on the Circuits, leave them during Conference on any pretence, not even to go and see their relations. 3. Let those who attend set out as late, and return as soon, as possible. 4. Let none attend but those whose Circuits provide for their travelling expenses, the Preachers who labour in Scotland and Wales excepted.

At the Conference in the year 1792, the subject was considered. “Q. What directions shall be given concerning the attendance of the Preachers at the Conference? A. We all agree to confirm our former rule, that no Preacher, except the Assistant, and the Preachers to be admitted, and the Preachers against whom any complaint is to be lodged, shall come to the Conference, unless the Circuit in which he laboured bear his travelling expenses.”

In the year 1793, it was added, “1. The Circuit, or themselves, must bear the expense to and from the Conference. 2. Every Assistant shall be at liberty to attend the Conference or not: but, in case of absence, he shall send all his papers which are necessary, by the representative of his District. 3. One Preacher only shall attend the Conference from Ireland, and one from Scotland.”

At the Conference in 1794, it was added, “The District Committee respectively, are to fix upon the Preachers, who are to attend the Conference; and the expenses of their going to and returning from the Conference, shall be defrayed by their respective Circuits.” In the year 1795, it was added, “Only one Preacher shall attend the Conference from *Scotland*, viz. One year an Assistant from this side of the Forth, and the next year one from the other side. 2. Only one shall attend from *Wales*, except when the Conference is at Bristol, at which all the Assistants may attend. 3. Only two shall attend from *Cornwall*, except when the Conference is at Bristol. 4. Only one shall attend from each District *North of York*, except when the Conference is at Leeds or Manchester. 5. Only one shall attend from each District *South and South-east of London*, except when the Conference is at London. 6. Only one shall attend from the Lincolnshire District, when the Conference is at Bristol. 7. With respect to the other *Districts and Circuits*, we confirm the rule recorded in the

Minutes of the last year. The District Committees respectively shall, from year to year, fix upon the Preachers, who are to attend the Conference; and the expenses of their going to and returning from the Conference, shall be defrayed by their respective Circuits. 8. In respect to those, who are to be admitted from time to time,—those who shall be *West of Bristol, and in Wales*, shall be admitted only at the Bristol Conference: those who shall be *South and East of London, and in the neighbourhood*, shall be admitted there; and those in the *North*, at Manchester and Leeds. 9. Nothing in the above resolutions shall be construed to prevent those Preachers from attending the Conference, against whom there lies any accusation or complaint. 10. In order that all the Preachers may be perfectly easy respecting our form of government, it is agreed, that no change shall be made in this, unless first proposed and agreed to in full Conference.”

At this Conference, in 1796, several of these rules were published again. It was also added, “1. Let no Circuit be left without a Preacher during the Conference. And if any Preacher or Preachers so left in a Circuit, shall, during the Conference, leave such Circuit, he or they shall be suspended till the next Conference. 2. Whoever leaves the Conference before the business is all finished, and the Journals signed, must not complain, whatever may be done after their departure.”

In the year 1808, the subject of too many Preachers attending the Conference, was considered again, and ended in the following minute: “The subject is recommended to the serious consideration of the ensuing District meetings, who are to report their opinion to the next Conference.” In the year 1809, the subject was brought forward, and the conclusion of the debate was expressed in the following words, as the revised rules of the Connexion on this subject. The District Committees respectively shall have the right of fixing upon the Preachers who are to attend the Conference; subject, however, to the following limitations, viz. “1. The expenses of going to and from the Conference, shall be defrayed by the Circuits, or by the Preachers themselves. 2. Let not all the Preachers from any Circuit, ever come to the Conference, except from

within such a distance of the place where it is held, as will admit of their supplying their places on the Lord's Days; or except, in very special cases, the District shall *unanimously* decide, that all the brethren in any Circuit ought to attend. 3. Let those who have leave to attend, set out as late, and return as soon as possible. 4. The Preachers on *trial* shall not attend the Conference, unless sent for, or unless stationed within such a distance of the place where it is held, as will admit of supplying their places on the Lord's Day. 5. Nothing in these rules shall be construed so as to prevent those Preachers from attending the Conference, against whom there lies any accusation or complaint."

Those rules were made to prevent too great a number of the Preachers from attending the Conference. This inconvenience was occasioned, 1. By the minute that was made at the first Conference after Mr. Wesley's death, which granted to all the brethren in full connexion, the same privileges as the *Hundred*, except in voting for the President and Secretary. 2. The unsettled state of the Connexion, owing to the disputes respecting the Ordinances. This begat a want of confidence between those who differed concerning these things. And there is a difference in the Circuits as to provision and labour; as many of the Preachers as possibly could, were desirous of attending the Conferences, that they may be accommodated with good ones.

As to provision; this, on some Circuits, is good; in others, not so good; and on others, poor. The same may be observed as to labour: the labour on some Circuits, as to preaching, visiting the sick, meeting the Classes, and regulating the Societies, being greater (owing to the difference of numbers,) on some than on others. The same may be said, as to travelling on foot, and on horses; for on some Circuits the Preachers walk, on others they ride. In order to remedy these inconveniencies, it is a standing rule of the Connexion, to supply the wants of the brethren on the poor Circuits, out of the yearly subscription in the first instance. So that all things considered, there is a greater equality than what may at first sight appear.

When these rules are considered, and compared with the

Conference Deed, and the harmony and discipline of the body, it appears, 1. The members which compose the hundred, have a *legal* right to attend the Conference. 2. The Chairmen and Representatives of Districts, with the Superintendants of Circuits, have an *official* right. 3. Those against whom any complaint is lodged, have a *judicial* right. And, 4. The Districts have a discretionary power to admit, according to certain regulations, whom they think proper; and they generally use it in a prudent, friendly manner.

July 31, 1797, the fifty-fourth Conference was held in Leeds. Dr. Coke was chosen President, and Mr. Samuel Bradburn, Secretary.

At this Conference it was agreed, that the exchange of Preachers between England and Ireland should cease.

The following is the reason given for this measure, in the Address from the English to the Irish Conference: "We certainly should be very glad to make reciprocal exchanges of Preachers between the two kingdoms, if it could be admitted by the circumstances of things; but at present our finances render it impracticable." Since this rule was made, no Preachers are permitted to come from Ireland to labour in England. I fear this has been a hurt to both parts of the United Kingdom, as an exchange of Preachers promoted love. The last that came regularly from Ireland, was Mr. James M'Donald, in the year 1795. He has been a useful Preacher in the Circuits where he has laboured; and at present is Assistant Editor to Mr. Benson, in our Book-room.

From the time of the preceding Conference, the Connexion was in a very uneasy state, through the incessant labours of the disaffected party already mentioned, to disturb the people, and make their minds evil affected towards the Preachers. Being irritated by the expulsion of their partisan, Mr. Kilham, and having no hope of being permitted to rule in the Connexion, (through the old pretence of vindicating the rights of the people,) they laboured incessantly to bring about a division; and they determined that it should be as considerable as calumny, and the popular cry of *Liberty*, could make it. Among other things, they asserted in various publications,

that the Preachers were really divided in sentiment; and that a considerable number were of Mr. Kilham's judgment, only they wanted his courage to declare it. Therefore, when the Brethren met, the first thing they did was to draw up and sign the following declaration:—

“Whereas we, the undersigned, have, on this and the preceding day, carefully revised the Rules drawn up and left us by our late venerable father in the Gospel, the Rev. Mr. Wesley, which were published by him in our large Minutes, to which we consented when we were admitted, and by which we were regulated during his life: and whereas we have collected together those rules which we believe to be essential to the existence of Methodism, as well as others to which we have no objection; we do now voluntarily, and in good faith, sign our names, as approving of, and engaging to comply with the aforesaid collection of rules, or code of laws, God being our helper.” One hundred and forty-five of the Brethren signed their names to this Declaration. This has been followed with the best effects.

Two only of the Travelling Preachers who were present, William Thom, and Stephen Eversfield, refused to sign the Declaration, and separated from their brethren. A third, Alexander Cummin, signified his dissent by letter. They joined Alexander Kilham, and made a schism, under the name of “The New Itinerancy.” It is an awful thing to disturb and divide communities of real Christians, (and especially those by whose instrumentality we have been brought to the knowledge of God,) upon points of doubtful disputation! Had Mr. Wesley and his helpers acted thus, their labours would not have been so owned of God, and their zeal would have proved a curse, rather than a blessing to the world. This great evil has, however, in this case, been attended with good consequences to the Connexion, as it has carried away some persons, who had been very troublesome in the Societies for several years.

The Conference being now convinced that a division must take place, determined to remove every possible pretext from those who sought occasion against them; and to make every

sacrifice which they could make, consistently with that cause of God and Religion intrusted to their care. The following letter will shew this determination in the clearest light:—

“ TO THE METHODIST SOCIETIES.

“ *Dear Brethren,* *Leeds, August 7, 1797.*

“ We think it our duty to inform you, by the earliest opportunity of the measures we have taken, in order to satisfy those of our brethren, who have been made more or less uneasy, by sundry publications circulated through the Societies; and we trust, that on a serious consideration of the regulations we have agreed to at this Conference, you will see that the sacrifices in respect to authority, which we have made on the part of the whole body of Travelling Preachers, evidence our willingness to meet our brethren in every thing which is consistent with the existence of the Methodist discipline, and our readiness to be their servants for Jesus’s sake.

“ I. In respect to finances, or money-matters: We have determined, 1. To publish annually a very minute account of the disbursements, or application of the yearly Collection: And, 2. A full account of the affairs of Kingswood School. 3. That all bills for the support of Travelling Preachers, and their families, in respect to deficiencies, house-rent, fire, candles, sickness, travelling expenses, and all other matters of a temporal kind for their support, for which the Circuits cannot provide, shall first meet with the approbation of the Quarterly Meeting, and be signed by the general Steward of the Circuit, before they can be brought to the District Committee.

“ II. In respect to all other temporal matters, it has been determined, 1. That no Circuits shall be divided, till such division has been approved of by their respective Quarterly Meetings, and signed by the general Stewards.

“ 2. That no other temporal matter shall be transacted by the District Committee, till the approbation of the respective Quarterly Meetings be first given, signed by the Circuit Stewards.

“ III. In respect to the receiving and excluding private members of the Society:

“ 1. The Leaders’ Meeting shall have a right to declare

any person, on trial, improper ts be received into the Society; and, after such declaration, the Superintendant shall not admit such person into the Society.

“ 2. No person shall be expelled from the Society for immorality, till such immorality be proved at a Leaders’ Meeting.

“ IV. In respect to the appointment and removal of Leaders, Stewards, and Local Preachers; and concerning Meetings:

“ 1. No person shall be appointed a Leader or Steward, or be removed from his office, but in conjunction with the Leaders’ Meeting: the nomination to be in the Superintendant, and the approbation or disapprobation in the Leaders’ Meeting.

“ 2. The former rule concerning Local Preachers is confirmed, viz. That no person shall receive a plan as a Local Preacher, without the approbation of a Local Preachers’ Meeting.

“ 3. In compliance with a request made by the Committee of persons from various parts, namely, That the Conference be requested to reconsider and revise those rules, which relate to the calling of Meetings, and appointing Local Preachers, made last year; we say, No Local Preacher shall be permitted to preach in any other Circuit than his own, without producing a recommendation from the Superintendant of the Circuit in which he lives; nor suffer any invitation to be admitted as a plea, but from men in office, who act in conjunction with the Superintendant of that Circuit which he visits. The design of this rule is, to prevent any, under the character of Local Preachers, from burdening the people, either by collecting money, or by living upon them; and to prevent improper persons, who bear no part of the expense, from inviting Local Preachers thus to visit them. But it never was intended to reflect the least disrespect on any of our worthy brethren the Local Preachers, who, considered as a body, we greatly respect. And it should not be lost sight of, that several of the most respectable Local Preachers in the kingdom, who were in the Committee which met the Committee of Preachers appointed by the Conference, declared their high approbation of the rule, and desired that it might be strength-

ened as much as possible, as none could justly complain of it.

“ 4. As the Committee above-mentioned requested also, that the minute of the last Conference, concerning the calling of meetings to consider of the affairs of the Society or Connexion, be explained; and as we are exceedingly desirous of preserving the peace and union of the whole body, we have agreed upon the following explanation, viz.

“ 1. As the Leaders' Meeting is the proper meeting for the Society, and the Quarterly Meeting for the Circuit, we think that other formal meetings, in general, would be contrary to the Methodist œconomy, and very prejudicial in their consequences. But,

“ 2. In order to be as tender as possible, consistently with what we believe to be essential to the welfare of our Societies, we allow, that other formal meetings may be held, if they first receive the approbation of the Superintendant, and the Leaders' or Quarterly Meeting: provided also, that the Superintendant, if he please, be present at every such meeting.

“ V. In respect to all new rules, which shall be made by the Conference, it is determined, that if, at any time, the Conference see it necessary to make any new rule for the Societies at large, and such rule should be objected to at the first Quarterly Meeting in any given Circuit; and if the major part of that meeting, in conjunction with the Preachers, be of opinion, that the enforcing of such rule in that Circuit, will be injurious to the prosperity of that Circuit, it shall not be enforced, in opposition to the judgment of such Quarterly Meeting, before the second Conference. But if the rule be confirmed by the second Conference, it shall be binding to the whole Connexion. Nevertheless, the Quarterly Meetings rejecting a new rule, shall not by publications, public meetings, or otherwise, make that rule a cause of contention; but shall strive, by every means, to preserve the peace of the Connexion. Thus, brethren, we have given up the greatest part of our executive government into your hands, as represented in your different public meetings.

“ The Conference has reserved to itself the management of its own Book Concerns. This is most reasonable: as the



institution was established for the carrying on of the work of God, under the direction of Mr. Wesley and the Conference; was continued, by the Deed or Codicil of Mr. Wesley's Will, for the use of the Conference; as the whole burden of the management of the business lies upon the Conference, and the servants they employ, and on the Superintendants of Circuits; and also, as it is the only fund which can supply any deficiencies of the yearly Collection, as the accounts published in our Minutes for several years past clearly evidence, the yearly Collection having not been nearly sufficient for the wants of the Preachers and their families, and for the carrying on the work of God in general."

The admitting Delegates from the people, into the District and Conference Meetings, was the popular cry of the contentious party at this time. The Conference came to the following resolutions respecting it:—

"As to Delegates, the Conference having maturely considered the subject, are thoroughly persuaded, with many of our Societies, whose letters have been read in full Conference, that they cannot admit any but regular Travelling Preachers into their body, either into the Conference or District Meetings, and preserve the system of Methodism entire, particularly the Itinerant Plan, which they are determined to support. But let it be well observed, that it is fully and explicitly understood, that if there be any accusation against a Preacher, or any difficult affair to settle, not only the Circuit, or Town Steward, but any Leader, or even Member of the Society, shall be admitted as evidence to the District Meeting, provided the matter has been first heard at a Quarterly Meeting."

Since Mr. Wesley's death, the Conference has, at times, addressed circular letters to all the Societies. They have also received addresses from the Irish Conference, which they have answered; and from the American Conference, to which also they have replied. These letters and addresses are signed in behalf of the respective Conferences, by the President and Secretary; are published annually in the Minutes; and contain a considerable degree of information and advice, which is very profitable to the people.

After the division which took place at this time, a few

trustees of some Circuits opened the Chapels to the Preachers united with Mr. Kilham, and refused those sent by the Conference. The Preachers, at first, seemed disposed to apply to equity, in behalf of the Societies thus injured. But, upon further consideration, they submitted to the evil in the cases which then occurred; esteeming it better to build other Chapels, than to encounter the trouble or expense of a lawsuit. One thing, however, is clear, that those trustees who have acted in this manner, are guilty of a very gross violation of the trust reposed in them.

## CHAPTER XI.

*From the Conference in 1798, to that in London in 1800.*

JULY 30, 1798, the fifty-fifth Conference was held in Bristol. Mr. Joseph Benson was chosen President, and Mr. Samuel Bradburn, Secretary.

### RULES RESPECTING THE FOREIGN MISSIONS.

In the year 1791, Dr. Coke was appointed by the Conference their Delegate to the West-Indies, and nine of the brethren were appointed a Committee for examining into the character of Missionaries going to the Islands, also the accounts and letters relative to the Missions.

In the year 1793, the Conference, for the first time, appointed a general Collection, through the whole Connexion, to be made for their support. Dr. Coke had been unwearied in his endeavours to raise money for this end, from their rise in the year 1786. The second general Collection granted by the Conference, was in the year 1796. Since then it has been granted regularly every year.

In the year 1794, Dr. Coke published a satisfactory account of all receipts and disbursements, from August, 1787, to August, 1793. By which it appeared, that there was due to the Doctor, from Chapels in the West-Indies, £1250.: and that he had himself subscribed to the work the sum of £917. 17s. 2½d. The Doctor concluded with these words: "Balance of the Account, at the commencement of the Subscriptions and Disbursements, in August, 1794, £0. 0s. 0d."

From that time till the year 1804, there was no account published, either of receipts or disbursements: since that period this omission has been remedied, and regular annual reports published, together with accounts of the success of our Missionaries in different parts of the world, which are very satisfactory to the subscribers, and pleasing to the religious public, who are continually praying to the Father of Mercies, "Thy kingdom come. Thy will be done."

In the year 1797, the District Committees were ordered to inquire at their several Districts, whether any Preacher was willing to go to the West-Indies? And if there was, the Chairman was to inform Dr. Coke, before the meeting of the Irish Conference.

In the year 1798, it was desired they should inquire, whether any Local Preachers were willing to go? The same inquiries are made annually.

In the year 1799, it was agreed respecting the Missionaries, 1. That any Missionary, whose state of health required it, according to the judgment of a physician, should be at liberty to visit Bermuda, or the Continent of America, Nova Scotia, or New Brunswick, and continue there as long as expedient, or till he received further directions. 2. The Missionaries in the West-Indies shall not be considered as under the regulations of the Connexion in Europe, in respect to marriage. (In Europe, a man must travel four years as an Itinerant, before he is allowed to marry.) But none of the Preachers who are not in full connexion, are to marry, till they have consulted the Conference, or Dr. Coke: nor are any of the Preachers, married or single, to return to Europe, till they have previously consulted the Doctor, and received the approbation of the Conference, or of Dr. Coke. 3. We, in the fullest manner, take those Missions under our own care, and we consider Dr. Coke as our agent: and we desire him to draw up a statement of the work of God in the West-Indies, with a short address to the people; and to send printed copies of it to all the Superintendants.

In the year 1800, the following rules were adopted: 1. The Superintendants in the West-Indies shall be responsible to the English Conference, and to their agent, the Rev. Dr. Coke,

2. The Superintendants shall keep exact accounts of all monies received by them on account of the Missions, and of all disbursements of that money, and transmit those accounts annually to Dr. Coke, or, in his absence, to the London Superintendant, to be laid before the Conference. 3. That the collections and disbursements at large, shall be annually laid before the Conference, or before a Committee appointed by the Conference; that they also shall be transcribed into the ledger, and published as the Conference shall appoint. 4. That a yearly Collection, as in Europe, shall be made in all the Islands where it is practicable, for the support of the work. 5. That no person shall, in future, be employed as a Missionary, who is not received upon trial by the Conference, according to our rules, or inserted in the list of reserve. 6. That all our Rules of Discipline, respecting the admission and exclusion of members, holding Love-feasts, &c. be strictly enforced as in Europe: and that the authority of the Superintendant, in all these things, be the same in every place. 7. Every Superintendant is to propose, as soon as possible, to the Quarterly Meeting, any Local Preacher who is qualified for, and willing to go on a foreign Mission, that he may be afterward proposed to the District Committee, and lastly, to the Conference.

In the year 1801, it was added, “ We observe, for the satisfaction of the Missionaries, that (except those who were married at the time they left Europe, and were then Local Preachers) they are entitled to all the privileges of the Travelling Preachers in Europe; and on their return, in due time, agreeably to rule, shall be considered as members of the Preachers’ Fund, according to the number of years they have travelled, on the payment of five guineas, and afterwards complying with the Rules of the Fund. We also appoint Dr. Coke, Treasurer of the Mission Fund.

In the year 1802, it was agreed, 1. That every West-India Missionary, who has been previously received into full connexion, shall be obliged to labour in that Archipelago for four years. 2. That every Missionary, who has previously travelled in Europe on trial, shall be obliged to travel in the West-Indies for five years. 3. That every Missionary, who has not previously travelled at all in Europe, shall be obliged to travel in the West-Indies for six years. 4. The Missionaries are

desired to send to Dr. Coke, by the April Packet, a regular account of their receipts and disbursements for the preceding year. The Conference insist upon it, that all the Missionaries shall, in future, comply with this minute.

In 1803, it was ordered, 1. A Collection shall be made in all our Congregations, whether large or small, throughout Great Britain, according to the mode of making the Kingswood Collection. 2. The Collections, as soon as they are completed in the Circuits respectively, shall be sent to Brother Whitfield.

In 1804, it was added, 1. A Committee of Finance and Advice for the Missions is appointed, consisting of all the Preachers stationed in London. 2. Dr. Coke is appointed President of this Committee, Mr. Entwisle the Secretary, and Mr. Lomas the Treasurer, for the ensuing year. 3. All official letters and communications whatever, from the Missionaries, shall be laid, from time to time, before the Committee, and their advice taken upon the same. 4. If any difference of opinion should arise between the General Superintendant, and the majority of the Committee, concerning any important measure, both parties shall have the privilege of appealing to the Conference: but if, in such case, an immediate decision be necessary, the right thereof must of course remain with the General Superintendant, till the ensuing Conference. 5. A regular annual account of all receipts and disbursements, shall be published by the Secretary. 6. An account of the spiritual state of the Missions, shall be drawn up by Dr. Coke, and published, if approved of by the Committee.

In 1805, it was agreed, 1. Let annual subscriptions be taken in by the General Superintendant of the Missions, or the Superintendants of Circuits. 2. Let the Collection, which has been frequently made for their support in our Congregations in town and country, be *annual*; and let the Preachers who make this Collection, preach expressly on the subject at the time of making it, especially in all the larger places; and let the money, thus raised by Subscriptions and Collections, be transmitted to the Book-steward as soon as possible.

In 1806, it was added, The public Mission Collection shall be considered as permanent, and shall be annually made. It was also asked, Q. Can any improvement be made in the

management of our Foreign Missions? *A.* 1. The West-India Islands, where we have Missions, shall be immediately divided into Districts, according to the plan adopted at home. 2. The Chairman of each District shall be annually appointed by the Conference at home. 3. The Secretary shall be chosen by ballot, at the commencement of each District Meeting, which shall assemble annually, as soon as convenient after Easter Sunday. 4. A book shall be provided in each District, and kept by the Chairman, in which the Minutes of every meeting shall be registered, year after year. 5. In these Minutes, the most particular and detailed accounts of all Collections, receipts, and disbursements, shall be regularly inserted. 6. Every year a full and faithful account shall be sent to the Secretary of the Missionary Committee, in London, by the first Packet, signed by all the Preachers present, or by the Chairman and Secretary. 7. The District Meetings shall be subject and accountable to the General Superintendant, and the Missionary Committee, at home; and they subject and accountable to the Conference. 8. It is expected, that the several District Meetings will furnish annual information to the General Superintendant and Committee, on the following subjects, viz. (1.) The state of their Finances. (2.) The state of our Chapels, and other property, in the West-Indies, with regard to their security to the Connexion. (3.) The number of Preachers, who, in their judgment, are necessary for each Island; and, consequently, the number of new Missionaries which may, at any time, be wanted. (4.) Their *opinion* concerning the stationing of the Preachers in the Islands, subject to the control of the British Conference. (5.) The general state of Religion in the Islands: and, (6.) The character of the Preachers, with respect to moral conduct, doctrine, and discipline. 9. The General Superintendant, in conjunction with the Missionary Committee, shall have authority to engage for our foreign Mission, any married man, who may be deemed sufficiently qualified for that work; provided that such married man shall sacredly engage, never to expect a Circuit in Great Britain, and to make no demands on any of the funds of the Conference.

At the Conference in 1807, further regulations were

adopted: 1. No person shall be employed in any of our Missions at home or abroad, who is not deemed perfectly proper to be employed in our regular Circuits, when the Conference shall so determine. 2. The Preachers on trial, who shall be sent on Foreign Missions, in this or any future year, shall be subject, with respect to marriage, to all the rules which apply to Preachers on trial in this country; the exemption formerly allowed to our Foreign Missionaries being hereby repealed, with respect to those who may be hereafter sent out.

N.B. 1. The Conference determines, that none of our Preachers employed in the West-Indies, shall be at liberty to marry any person, who will not previously emancipate, in the legal methods, all the slaves of whom she may be possessed: and if any of our brethren there, already married, have, by such marriage, or in any other way, become proprietors of slaves, we require those brethren to take immediate and effectual steps for their emancipation. 2. The Secretary of our Mission Committee in London, is directed to send a copy of this Minute to every Preacher in the West-Indies, and to require a report next year, of the manner in which it has been obeyed. 3. A general Collection for the Missions, to be made in all our congregations in the principality of Wales.

In 1809, Q. Are any directions necessary for the better management of our Home Missions? A. 1. Let all the Home Missionaries be placed under regular Superintendants. 2. Let it be well understood, that they are subject to all our rules, and to the authority of the District Meetings. 3. The accounts of the Home Missions, shall be annually presented for examination and approbation, not only to the Missionary Committee in London, but also to the respective District Meetings.

In 1812, the Conference declared, 1. Let no Preacher be sent on any Foreign Mission, unless he be first proposed to, and approved by the Conference. 2. Let all our Missions be placed on the same plan, both as to government and pecuniary support. 3. Let the Committee make all such retrenchments in the different departments, as may be found consistent with the glory and work of God. 4. Let a General Superintendent

for the West-India Missions be appointed, if a suitable person can be found who is willing to go out in that capacity, and be changed every two or three years, as may be deemed best. 5. One general District Meeting shall be annually held in the Leeward and Windward Islands, in the month of April, in lieu of the three District Meetings which have been held there of late years. The power of this meeting, in the way of censure, shall not extend further than to *suspension*. They shall form and transmit a plan of stations, for the inspection and approbation, or rejection, in whole or in part, of the British Conference. And they are further expected to forward all possible information, on every point of importance connected with the Missions, to the Committee and the Conference.

From these Minutes it evidently appears, that the Conference bestowed considerable care and attention to their Missions. It is highly necessary they should continue their exertions, till this branch of the work of God is more firmly established on the Rock of Ages.

A Collection was made at this Conference by the Preachers, and one appointed to be made through the whole Connexion, for the Societies at Nottingham and Huddersfield, whose Chapels were wrested from them by the unfaithful trustees, who joined the schism under Mr. Kilham, to enable them to finish the new houses they had begun to build.

The Methodists in Ireland suffered considerably during the past year, owing to the rebellion which broke out in that kingdom. Part of the Address of the Irish Conference to the English Brethren, thus describes their situation: "To attempt a description of our deplorable state, would be vain indeed. Suffice it to say, that loss of trade, breach of confidence, fear of assassination, towns burnt, countries laid waste, houses for miles without an inhabitant, and the air tainted with the stench of thousands of putrid carcases already cut off, form some outlines of the melancholy picture of our times. However, in the midst of this national confusion, we, and our people in general, blessed be God, have been wonderfully preserved; though some of us were imprisoned for weeks by the rebels; exposed also to fire and sword in the heat of battle; and carried (surrounded by hundreds of pikes.) into



the enemy's camp, and plundered of almost every valuable; yet we have not suffered the least injury in our persons! And, moreover, God, even our own God, has brought us through all, to see and embrace each other in this favoured city, (Dublin.) *O that the Church would therefore praise the Lord for his goodness, and for the wonders he hath done for us the meanest of his servants."*

The English Conference manifested a most Christian and brotherly spirit, when this Address was read. They sympathised with their brethren, and agreed that all their wants should be supplied, before their own necessities were considered.

It was also added, 1. If a Preacher marries a widow who has children by her former husband, such Preacher shall have no assistance, either from the public funds, or from the Circuits in which he labours, for the children which his wife has had by her former husband. 2. In the examination of the candidates, let each be required to answer any question the President may ask him, respecting the doctrines contained in the eight volumes of Sermons, which Mr. Wesley left in his Will to the Preachers. Every Superintendant is to take care that the Preachers on trial have the eight volumes to read. And every one, when received into full connexion, shall have the eight volumes given him as a present from the Book-room.

July 29, 1799, the fifty-sixth Conference began at Manchester. Mr. Samuel Bradburn was chosen President, and Dr. Coke, Secretary.

Mr. Asbury, in his address to this Conference, states the following particulars of the work in the United States of America. He observes, "We have from one to two thousand Travelling and Local Preachers. They are daily rising and coming forward, (with proper recommendations from their respective Societies,) to receive ordination; and the regulations and ordinations of the seven yearly Conferences, form a weighty concern indeed."

By a letter received from Gibraltar, (in Spain,) the Conference were informed, that there were fifty persons in Society in that place. They walked according to the Methodist Rules, and earnestly desired that a Preacher may be sent to

them. This the Conference was enabled to do in a few years afterwards.

Methodism had its rise in Gibraltar in the following manner:—

In March, 1792, the 46th, 51st, and 61st regiments, arrived at Gibraltar from Ireland. In them there were ten or eleven persons who feared God, one of whom preached, and two exhorted. They first met in a private room, not knowing whether they would be permitted to meet in public. But, when they began to sing, people flocked about the door, entreating to get in; to which they consented. Fearing, however, that they might incur the displeasure of the Governor, they petitioned him for permission to assemble together to worship God. Hearing they belonged to the Methodist Connexion, he readily consented, hoping they would not neglect their duty as soldiers.

Shortly after, two or three gentlemen importuned the Governor to put a stop to their meetings: but the Lord, in whose hands are the hearts of all men, soon overthrew their counsel. General O'Hara, the Governor, replied, "Let them alone, I wish there were twenty for one of them, and we should have fewer court-martials in the garrison than we have." Nevertheless, the persecution did not cease; for they were reproached on every hand, and all manner of evil spoken against them falsely. This had one good effect; for such as did not receive the seed in good ground, soon withered away; but the hands of the faithful were strengthened, and their hearts united by the love of God.

In 1793, their Society consisted of one hundred and twenty persons, and their congregations of double that number, mostly soldiers.

In 1796, they paid for the room they met in two guineas per month; they then resolved to build a Chapel, which was done without delay, the expense of which amounted to one hundred and twenty pounds sterling; and when the house was finished, there was not a farthing debt on it, so liberal were these friends to the cause of God. Shortly after they were scattered; some to Minorca, some to Malta, and others of them to Egypt.

In 1798, there was a young man, a schoolmaster, that preached; and another, a clerk, that exhorted. On the Lord's Days and Thursdays, they had preaching; and on the other evenings, they had prayer-meetings and exhortations: and that every thing might be done decently and in order, they formed a Committee, consisting of eleven members, one of whom was the Leader, and another the Steward of this Society. These met, as often as occasion required, to consider the best method of conducting their affairs, both temporal and spiritual. The Steward read over their accounts, and the resolutions of the Committee, once a month to the Society. Their Leader they set apart to his office by solemn prayer; and he administered the Lord's Supper to the Society once a month. No one was admitted a member amongst them, till he had been two months on trial, (unless they knew he had been serious before;) then, if there was no objection against him, he was admitted into Society with public prayer. The disorderly, after proper warning refused and neglected, were declared by the Preacher, at a public meeting, to be no longer members of their Society. This is another instance of devout soldiers being instrumental of spreading the cause of God.

Before I dismiss this paragraph, I would observe, that the Society suffered considerable hardships in the year 1803. For after his Royal Highness the Duke of Kent was called home, General Trigg was appointed Deputy-Governor in his room. He gave orders, that no soldier should attend the preaching, consequently the preaching-house was shut up. Some time after, two corporals and three privates waited on his Excellency on the parade, to know whether he would permit them to hold a prayer-meeting in a private house: he said, "If they did not neglect their duty, they may pray all day." But this was not entered in the order book. They accordingly held a prayer-meeting that evening, and the next, and on the third evening they were made prisoners, and tried by a court-martial; the consequence was, the corporals were broke, and they were all flogged for disobedience of the General's written orders. This put a stop to all religious meetings for a time.

In the year 1804, James M'Mullen, who had been a Preacher in Ireland since the year 1788, offered himself as a Missionary,

and was appointed by the Conference to go to Gibraltar. He landed there, after a dangerous voyage, accompanied by his wife and female child, which was near eight years old, the latter end of September, 1804, just as the plague, or yellow fever, began to break out. He preached twice the first Sunday after he landed, to about twenty hearers: before the next Sabbath, eight of his hearers died of the disorder; and shortly after himself and wife, leaving their only child to the care of Providence, in a strange land. No doubt, the Lord will take care of her, and reward Mr. Michael Caulfield and his good wife, for their tenderness and care of his servants, and their orphan daughter. For, at the peril of their own lives, they received these strangers into their house, and attended them during their fatal sickness, letting them want for nothing. Blessed be the God of Missionaries!

In the course of five weeks, 2500 souls were hurried into eternity in that small place, by means of that dreadful scourge of God, the YELLOW FEVER.

General TRIGG having come home in the latter end of the year, General FOX was appointed to succeed him. On his arrival, he was waited upon by the few serious members of the Society who survived the persecution, and were preserved unhurt amidst the pestilence, to know whether he would permit them to open their Chapel for the purpose of worshipping God. He readily consented. The religious soldiers, and devout inhabitants, thanked God, from the ground of their heart, for this religious privilege. They considered it an answer to prayer.

They now began to call upon God, to send them another Preacher to supply the place of Mr. M'Mullen, who fell a prey to the yellow fever; and who, in his last moments, gave ample proof that he was happy in the love of God. It was some time before their prayer was answered, though the Conference made their request known to the Connexion in their usual way. At length, Mr. William Griffith, of London, offered himself for this service. After due examination, fasting, and prayer, he was accepted, and sent thither by the Committee. In the year 1808, Mr. Griffith's name appeared on our Minutes, stationed at Gibraltar.

In 1810, the Conference agreed, 1. That Gibraltar shall henceforth be considered as one of our regular Circuits, subject to the same regulations respecting appointments, removals, and a constant succession of Preachers, as the Circuits in Great Britain. 2. That the Missionary Committee have authority to apply to any of our regular married Preachers, now at home, whom they may deem proper to succeed Brother William Griffith, in the Gibraltar station, at the next Conference; and when the consent of any such Preacher has been obtained, to make the necessary arrangements for carrying the change into effect. 3. The sum of five hundred pounds shall be granted from the Mission funds, in aid of the noble and generous exertions of our Society and friends at Gibraltar, for the erection of a Chapel at that place.

In the year 1811, Mr. James Gill, one of our respected and useful Preachers, offered himself to the Conference for that station. His offer was readily accepted. He succeeded Mr. Griffith, who laboured there with acceptance for four years; and is now endeavouring to build up our Society there, in faith and holiness.

Mr. Nebuchadnezzar Lee, who was formerly a Travelling Preacher in Ireland, also wrote to the Conference from Bengal in the East-Indies, earnestly requesting that a Missionary might be sent thither. The Conference was obliged to postpone this also to a future day.

Mr. William Thompson, Mr. Thomas Olivers, and Mr. John Murlin, three of the old Travelling Preachers, died this year. The Conference mentioned them with much respect in the Minutes. Mr. Murlin began to labour, like many of his brethren, without purse or scrip. In a few years he became possessed of a considerable property by marriage: yet he continued to labour as before, using his fortune only as a means of doing more good. An eminent instance of faithfulness!

The American Minutes bore the most honourable testimony to the piety and usefulness of Mr. John Dickins, a native of London, who had laboured in America many years; and who, as they observe, after standing the shock of two seasons, (1793, and 1797,) of that dreadful complaint the yellow fever, fell in the third awful visitation in 1798. A short extract of

a letter, written by him, a little before his death, to Mr. Asbury, is highly honourable to his memory.

“ My much-esteemed friend and brother ! I sit down to write, as in the jaws of death. Whether Providence may permit me to see your face again in the flesh, I know not. But I hope, through abundant mercy, we shall meet in the presence of God. I am truly conscious, that I am an unprofitable, a very unprofitable servant ; but I think my heart condemns me not, and therefore I have confidence towards God. Perhaps I might have left the city, (Philadelphia,) as most of my friends and brethren have done ; but when I thought of such a thing, my mind recurred to that Providence which has done so much for me, a poor worm ; so that I was afraid of indulging any distrust : so I commit myself and family into the hands of God, for life or death.” He closed his Christian course on September 27, 1798, in the fifty-second year of his age, commending his soul to God, with uncommon joy, peace, and triumphant assurance of heavenly bliss. His brethren close a long account of his industry, uprightness, and faithfulness, with observing, that in the cause of God, *he never feared nor flattered man.*

This year the Irish Conference, beholding the horrors which ignorance, and the most depraved superstition, had occasioned in that kingdom, and feeling a lively concern for the poor natives, who are subject to the Church of Rome, set on foot a mission for their instruction and edification. Three Preachers, who can preach both in English and Irish, willingly offered themselves for this service. They preached in fairs, and markets, mounted on their horses ; and in streets and roads, wherever they could collect a people together who were willing to hear. They were called the Cavalry Preachers. The English Conference encouraged this benevolent design, and the best effects are hoped from it. Mr. Wesley longed over the souls of that benighted people ; and their countryman, Mr. Thomas Walsh, (see page 69,) fell a sacrifice chiefly to his great exertions in their behalf. Love still hopeth all things ; and perhaps the time will soon come, when they also shall worship God in spirit and in truth ; and walk in love, as he also has loved them.

The names of these Irish Missionaries are, James M<sup>c</sup>Quigg, Charles Graham, and Gideon Ousley. Dr. Coke procured protections for them from the Lord-Lieutenant, Marquis Cornwallis, addressed to all the civil and military officers in the kingdom. They have already met with considerable success, so that we are constrained to hope that the Lord will support it.

It is now (1812,) thirteen years since this Mission was established. At present, eleven Missionaries are engaged in this service. By the blessing of God, they have carried the light of the Reformation into those counties in Ireland, where the thickest darkness of Popery prevailed. They have been one cause of the Popish bishops publishing the Scriptures in the English language for their numerous followers; as many of them told their priests, "If you do not give us a BIBLE, we will read the Protestant Bible." And what is best of all, they have been the honoured instruments in turning many sinners from darkness to light, and from the power of Satan unto God.

RULES AND REGULATIONS OF THE ITINERANT METHODIST  
PREACHERS' ANNUITY.

It is therefore resolved,

1. That this Institution be called, The Itinerant Methodist Preachers' Annuity.

2. That every Preacher who is now, or shall be hereafter, received into full connexion with the Conference of the People called Methodists, may become a member of this Society.

3. That as the Methodist Preachers, late in connexion with the late Rev. John Wesley, have a property in books, in their Book-room, City Road, London, which property is valued at, and is worth six thousand pounds sterling; and that said Preachers agree to convey said property to this Society, to be applied to its use, according to the rules and regulations of the same; and the Steward of said Book-room shall give a bond to the Treasurer of said Society, for the above sum of six thousand pounds sterling, bearing legal interest from the date of these presents, which interest is to be paid annually into the hands of said Treasurer, to be applied to the use of said Society, according to its rules and regulations.

4. That every Preacher shall subscribe annually *one guinea*, the money to be paid at the Conference.

5. That every member of this Society who is made a Supernumerary, or is superannuated by the Conference, shall receive from this Institution the sum of twenty-four guineas per ann.; the payments to be made every six months, and to commence from the time in which the said member was superannuated, or made a Supernumerary.

6. That every Preacher who has travelled regularly *twenty years* in connexion with, and under the direction of, the Conference of the People called Methodists, shall, on being superannuated, or declared Supernumerary, be entitled to *thirty guineas* per annum; the payments to be made every six months, and to commence from the time in which the said member was superannuated, or made a Supernumerary.

7. That the widow of such member, under the regulations hereafter mentioned, shall receive the aforesaid sum of *twenty-four guineas*, or *thirty guineas*, to be paid as above specified, as long as said widow continues unmarried; but that her annuity, on her marriage, shall immediately cease: it being generally understood, that the husband provides for his wife.

8. That every Annuitant shall continue to subscribe *one guinea* annually, to the support of this fund.

9. That no member of this Institution shall be considered as a Supernumerary, or Superannuated Preacher, but he who is declared such by the Methodist Conference, on account of some corporeal or mental infirmity.

10. That if a member of this Society above fifty-five years of age, marry a woman under forty, she shall not, at his decease, be entitled to any support from this fund.

11. That a member expelled from the Methodist Connexion by the Conference, or who shall, of his own accord, withdraw from being an Itinerant Preacher, or from continuing to be a member of this Society, shall be considered as excluded, to all intents and purposes, from receiving any benefit from this Institution; and that such member shall forfeit all the money he has paid into its funds.

12. That the widow of a Preacher, who has been married



to said Preacher after he had travelled *twenty years*, shall not be entitled to the Annuity of *thirty guineas*, till she have paid down *ten guineas* for the use of this Society, over and above what her said husband had paid before into said Society's funds; but that said widow may and shall be permitted to pay said *ten guineas*, by instalments of two or more guineas per annum, above her annual subscription.

13. They agree, that if any married Preacher die before he have travelled *ten years*, his widow shall not be entitled to the annuity of *twenty-four guineas*, till she have paid *ten guineas* into the funds of said Society; but that said widow shall be permitted to pay said *ten guineas* by instalments, as in the preceding case.

14. And whereas it has been usual for several of the members and friends of the Methodist Societies, late in connexion with the late Rev. John Wesley, to subscribe certain monies annually, for the support of Superannuated Preachers and their widows; and whereas provision is made by the Act of Parliament, intituled, "An Act for the Encouragement and Relief of Friendly Societies," for the receiving such voluntary subscriptions; it is hereby agreed, that an account of such contributions shall be taken by the Steward of the Society, and kept separate from the account of the subscriptions of the members of said Society: and for the better execution of the merciful designs of said contributions, it is hereby agreed, that a Committee of at least eleven persons, according to section the 5th of the aforesaid Act, shall be chosen by *ballot*, at the annual meeting of said Society; which Committee shall hear all claims on the aforesaid contribution, and shall determine on the sum to be allowed to each claimant, as a member of, or claimant on said Society, according to the present rules and regulations; and if said claimant be dissatisfied with the sum allowed *him* or *her*, by said Committee, *he* or *she* may appeal to the Society at large, at their next annual meeting, whose judgment shall be final and decisive.

15. That a Treasurer be appointed, who shall receive, and put out, as soon as possible, to legal interest, the monies belonging to this Institution, giving proper security for such monies to the Society; and that THOMAS ROBERTS, of

Somerset-street, in the city of Bristol, Esq. be appointed the Treasurer.

16. That two Stewards be chosen annually, who shall be empowered to draw such monies out of the Treasurer's hands, as may, on the rules and regulations of this fund, be claimed by any member of this Society.

17. That if, in the judgment of a majority of the members of this Society, its funds should be found to have increased so as to admit of an increase of the Annuities, such addition shall be made to the Annuities, as, in the judgment of the majority of the members, the funds shall be deemed capable of affording.

18. That if the *Expenditure* should at any time exceed the income, a majority of the members, at one of the Annual Conferences of the People called Methodists, shall fix on a plan, which shall cause the *Income*, at least, to equal the *Expenditure*, by increasing the annual subscriptions, or by *lessening* the Annuities, or by *both*; or by any other method which the wisdom of the members may devise, so as still to preserve the Institution, according to its original spirit and design.

19. Provided, that if this Society should be so diminished, as not to be able to support *two* Annuitants, then the Society shall be dissolved, and the remaining monies equally divided among the surviving members.

20. That every thing relative to the management of this Society, shall be done by a majority of the members then present.

21. That any member neglecting to send his annual subscription at the time above-mentioned, shall be fined, for the first year, *two shillings and six-pence*; for the second year, *half a guinea*; the fines to be thrown into the common stock: but if he neglect to send in his subscription for three years, he shall be excluded, and forfeit all the monies he has paid into this fund, unless such person may have been employed by the Conference in any of the Foreign Missions; the case of such a member to be determined by a majority of the members then present.

22. If a man, who is superannuated, or a Supernumerary

and who is a claimant on this fund, become again an effective man, he shall cease to be an Annuitant: but, if he become again a Supernumerary, or be superannuated, he shall have the same claim as heretofore, on the provisions and regulations already mentioned.

23. That the books of said Society shall be so kept, that any member may have free access to them at all times.

24. That all the accounts of said Society shall be publicly read over at, and approved by the Annual Meeting of said Society.

25. That after the present year, (1799,) every new member shall, on his admission, pay *five guineas* into the funds of said Society.

26. That all difficulties and disputes relative to the business of this Society, shall be referred to a Committee of eleven persons, chosen by ballot from the members then present: and the judgment of the majority shall be finally decisive, provided the said judgment be not contrary to any thing in the existing rules of this Society.

27. That these rules shall be registered according to the provisions made by an Act of Parliament, for the legalization and support of charitable Institutions.

Signed by order of the Society,

*Manchester,*  
*Aug. 8, 1799.*

HENRY MOORE, Chairman.  
ADAM CLARKE, Secretary.

*City of Bristol,*  
*and County of*  
*the same City.* } At the Court of General Quarter  
Sessions of the Peace of our Sovereign  
Lord the King, held in and for the City  
of Bristol, and County of the same City, in the Guildhall of  
the said City, on Friday the seventeenth day of January, one  
thousand eight hundred, before John Morgan, Esq. Mayor  
of the said City, Sir John Durbin, Knight, and John Noble,  
Esq. Aldermen of the same City, Justices assigned, and so  
forth.

At this Court, the foregoing rules, orders, and regulations, were exhibited to the said Justices, at the General Quarter Sessions of the Peace, held as above-mentioned, who, after

due examination thereof, (as far as the Act of Parliament in that behalf extends,) allowed and confirmed the same.

Signed, at the above Sessions, by

WORRALL,

*Town Clerk, and Clerk of the Peace.*

THE PROPER FORM OF A DONATION TO THE SOCIETY, BY WILL.

Item, I, A.B. do hereby give and bequeath the sum of \_\_\_\_\_ unto the Treasurer for the time being, of a voluntary Society, called the *Itinerant Methodist Preachers' Annuity*, instituted by the Methodist Preachers, late in connexion with the Rev. John Wesley, deceased, and registered according to the Act of Parliament, intituled, "An Act for the Encouragement and Relief of Friendly Societies;" the same to be paid within \_\_\_\_\_ months next after my decease, out of my personal estate, in trust, to be applied to the uses and purposes of said Society.

THE PREACHERS' FRIEND SOCIETY.

This was instituted this year, (1799,) in London, by a few of the principal members of the Society. It cannot be better recorded than by inserting its rules, as drawn up by the good men who set it on foot, and who now conduct it:—

- “ 1. A subscription shall be opened for the casual relief of Itinerant Methodist Preachers, of Mr. Wesley's Connexion, and their families, when in sickness, or otherwise distressed.
2. A Committee shall be appointed, of seven persons, resident in or near London, to transact the business of this Society.
3. Out of delicacy towards their brethren, no Itinerant Preacher shall be a member of this Committee.
4. The Committee shall hold a Monthly Meeting, when cases shall be considered, and relief sent to the most necessitous.
5. The London Committee shall elect Country members, in order to extend the usefulness of this Society, by increasing the subscription, and establishing a necessary correspondence in various parts of the kingdom. Country members to be present at the Monthly Meetings when in London.
6. The Committee shall publish an Annual Report of the proceedings of this Society, their accounts shall then be stated, and an outline be

given of the cases relieved; but great delicacy shall be observed, with respect to the names of those Preachers, who may have had assistance: these shall, at all times, be kept as private as can be, consistent with respect to the welfare of the Society."

The Committee chosen, are,

Mr. JOSEPH BULMER,	} of London.
Mr. JOSEPH BUTTERWORTH,	
JAMES HAMILTON, M. D.	
WILLIAM MARRIOTT, Esq.	
Mr. ROBERT MIDDLETON,	
THOMAS STOCK, Esq.	
CHRISTOPHER SUNDIUS, Esq.	}

*Country Members.*

Mr. WILLIAM CLEATHING, Malton.

THOMAS HOLY, Esq. Sheffield.

Mr. MICHAEL LONGRIDGE, Sunderland.

WILLIAM SMITH, Esq. Newcastle.

Mr. JOHN WARD, Jun. Durham.

WILLIAM MARRIOTT, Esq. Hoxton Square, Treasurer.

JOSEPH BUTTERWORTH, 43, Fleet Street, Secretary,  
to whom all communications for the Society may be addressed.

For a fuller account of the design and utility of this Institution, consult the *Methodist Magazine*, for August, 1801, and for July, 1802. This was begun without any solicitation from the Preachers; has been attended with the happiest effects already; and is patronized by many of the wealthy members of the Society throughout Great Britain.

In the year 1801, £240. was given to Preachers in distress from this Fund; though it is at present in an infant state. It is calculated to encourage the servants of God to labour faithfully in his vineyard, as it is an additional proof of God's great love to those who preach his Gospel, without the prospect of fee or reward, but what arises wholly from his promise and providence.

The Committee submitted the design and rules to the Conference. The effect it had on the Brethren, may be seen by the following letter:—

“ TO THE COMMITTEE OF THE PREACHERS’ FRIEND SOCIETY.

“ *Dear Brethren,*                      *Manchester, Aug. 12, 1799.*

“ Your plan for the establishment of a *Preachers’ Friend Society* has been read in Conference, and the Conference authorise us to return you their *unanimous* thanks for your noble, generous, and disinterested design, of relieving distressed Preachers in the way you have proposed.

“ The Conference have also come to an *unanimous* vote, that your plan and resolutions shall be inserted in the *Magazine*, and recommended to our brethren at large.

“ With the utmost respect and affection, we are, very dear Brethren, your’s in the Lord,

S. BRADBURN, President.

T. COKE, Secretary.

A. CLARKE, Secretary to the Preachers’ Annuity Society.”

#### RULES RESPECTING THE ACCOUNTS OF THE CONFERENCE BOOKS.

The dispute between the executors of Mr. Wesley’s Will, and the Conference, has been already noticed, also the happy conclusion to which it was brought. In the year 1795, it was ordered, 1. Every Preacher who has the care of books, shall remit all the money he can to Mr. Whitfield, before or at Christmas. 2. All the interest which is due to the Preachers’ Fund, shall be paid out of the Book-room the next year. Six thousand pounds were borrowed from the Fund, to support the Connexion; so that the interest which is annually paid from the Book-room, is £300.

In the year 1796, the Conference appointed Mr. Mather, and Mr. Pawson, to superintend the examination of the books in London, and to print a statement of the book-account, for the information of the Preachers.

In the year 1797, the Conference declared its resolution to reserve to itself the management of its own book concerns, as being most agreeable to the design of the Institution, also to Mr. Wesley’s Will; and as the profits are wholly expended by the Conference, in supporting Itinerancy among the Methodist Preachers, It was also agreed, that every Superintendant

should settle his accounts with, and pay the balance to Mr. WHITFIELD, at every Conference, for the preceding year.

In the year 1799, it was agreed, 1. That an annual account shall be presented to, and read in the Conference, of the receipts and disbursements, and of the balance respecting the Book-room: and each Chairman of the Districts respectively shall have a copy of the aforesaid account, which shall be transcribed by him, or some person employed by him, for each Superintendant in his District; and the Superintendants shall deliver a copy to each of their colleagues who are in full connexion. 2. An account of our stock of books in London, shall be taken, in as exact a manner, and as soon as possible, but so as not to interrupt the regular business. 3. As soon as the stock is taken, a warehouse-book shall be provided, in which shall be entered all the stock in hand, and all the books which shall be printed from time to time, with an exact account of the number: and, on the other hand, an entry shall be made of all the books taken out for the wholesale and retail trade. It was also agreed, that Mr. Wesley's Sermons, in nine volumes, should be given to every Preacher in full connexion, who had not had them before. And the Preachers were desired to send to the Book Committee, full accounts of the deaths of eminently pious persons.

In 1800, the Conference recommended to the Quarterly and Leaders' Meetings, the propriety of providing Commentaries on the Bible for the use of the Preachers, particularly Dr. Coke's.

It was also asked, *Q.* Are our books disposed of as well as they might be? *A.* There is no complaint against any brother; but there may be an improvement in the two following particulars: 1. That every Superintendant shall have authority to dispose of all the books in his stock, which are unsaleable according to the Catalogue-price, in the best manner he can. 2. That the Superintendant of the London Circuit, with the other members of the Book-Committee, are authorised to take every measure they shall judge expedient, to provide another warehouse, additional to the present, for the use of the Book-room.

In 1801, was added, what I have already recorded at p. 100, in this History.

At the Conference in 1804, the following regulations were agreed to: 1. Let the Book-Steward, for the time being, annually present to the Conference, a circumstantial account of the debts, which shall, at that time, be owing to and from the Book-room, and of the cash in hand; that it may clearly appear what is the exact balance in favour of the concern. 2. Let no more than this annual balance be, at any time, taken out of the trade, to be employed by the Conference in aid of the general work. 3. Let the care of our books on sale in London, as far as it is practicable, be separated from the other concerns of the Book-room, and committed to the Preachers resident at or near the several Chapels in Town, and let them have the same charge of our publications, in their respective neighbourhoods, as it has been our uniform custom to give to the Superintendants in the Country Circuits. 4. All the Superintendants are required, not only to settle their accounts annually with the Book-Steward at each Conference, but also to remit to him, without fail, the monies they may afterwards receive on account of the Book-room, at or before Christmas.

N.B. The Conference unanimously return their thanks to Brother GEORGE WHITFIELD, for his faithful services to the Connexion in this department.

Mr. Whitfield was put into that office by Mr. Wesley, in the year 1788, and continued in it till the Conference in 1804, sixteen years. He then left it by his own desire, after having faithfully and diligently served the Body during that period.

The above vote must be considered as pleasing to Mr. Whitfield, while it is highly honourable to the Conference.

RULES RESPECTING THE EXPENSES OF THE PREACHERS'  
ATTENDANCE ON CONFERENCE.

In the year 1774, it was asked, “ Q. Are not the Preachers who come to the Conference, burdensome to the Societies on the way? A. Frequently. To prevent this, 1. Let every Preacher pay for his horse’s keeping. 2. Let each of those Societies fix on an inn where the horses will be taken care of.”



In the year 1781, it was asked, “ Q. What can be done to lessen the burden, which lies on those Societies where the Conference is held? A. Let every Preacher pay for his own horse.”

In the year 1791, it was added, “ Let the Postage of all letters sent to the Conference on public business, be paid by the Stewards of the Societies from which they are sent. But the postage of the private letters sent to the Preachers during the sitting of the Conference, shall be paid by the Conference,” *i. e.* by the Society where the Conference is held.

In the year 1799, it was added, “ All letters sent to the Conference, or to the representative-meeting, are in future to be sent post-paid; and the Preachers are desired to inform our friends of this particular; and that the Conference cannot afford to pay the postage of the immense quantity of letters, which are annually sent to them.”

In the year 1800, it was added, “ Let every Superintendant inform his brethren, that they are to pay for all the letters they write on public business.”

In the year 1802, it was added, “ No letters sent to the Conference, or directed to any of the Preachers where the Conference is held, if the postage be not previously paid, shall in future be attended to by the Conference.”

To guard against impostors, it was added, “ Let the Certificate usually given, be printed, and let no person be received into any Society without one of these, signed by one of the Travelling Preachers in the Circuit from whence he came.”

To promote the administration of the Lord's Supper, it was added, “ A Superintendant, or some other Travelling Preacher in full connexion, who is willing to administer the Lord's Supper, shall be appointed for every Circuit where it is regularly administered; who shall administer the holy ordinance in all such places in his Circuit, as are allowed that privilege, according to the Rules of Pacification.”

It was also added, “ We are resolved never to station Preachers in Circuits for the third year, except in cases of very peculiar emergency.”

In 1804, it was added, “ No Preacher shall be permitted to remain more than two years successively, on any Circuit.”

In 1807, it was agreed, "That in future no Preacher is to return to a Circuit where he has before been stationed, till he has been absent from it *eight* years." Before this, they were allowed to return at the end of seven years. Minutes for 1801.

In 1809, the rule agreed to is, "No Preacher shall stay more than two years successively in the same Circuit, unless *in some very rare and special cases*, a majority of the brethren assembled in Conference, shall, by *ballot*, determine that a third year ought to be allowed."

#### RULES RESPECTING SINGING.

The Minute against anthems was republished. It is as follows: "Is not formality in singing creeping in, by singing those complex tunes and anthems, which it is scarcely possible to sing with devotion? The repeating the same words so often, and especially while another is repeating other words, (the horrid abuse which runs through the modern Church-music,) as it shocks all common sense, so it necessarily brings in dead formality, and has no religion in it. Besides, it is a flat contradiction to our Lord's command, *Use not vain repetitions*: For what is a vain repetition, if this is not? What end of devotion does it serve? Sing no anthems."

In 1805, it was added, "Let no instruments of music be introduced into the singers' seats, except a bass viol, should the principal singer require it. 2. Let no books of Hymns be henceforth used in our Chapels, except the Hymn-Books printed for our Book-room. 3. Let no *Pieces*, as they are called, in which *Recitatives* by single men, *Solos* by single women, *Fagaing*, or different words sung by different voices at the same time, are introduced, be sung in our Chapels. 4. Let the original, simple, grave, and devotional style, be carefully preserved; which, instead of drawing the attention to the singing and the singers, is so admirably calculated to draw off the attention from both, and to raise the soul to God only. 5. Let no *Musical Festivals*, or, as they are sometimes termed, *Selections of Sacred Music*, be either encouraged or permitted in any of our Chapels; in which performances, the genuine dignity of spiritual worship is grossly abused, under

the pretence of getting money for charitable purposes, which, we have sufficient proof, has been procured as amply, where nothing of the kind has been introduced, but the charity recommended to the people in the name of God. 6. Let no Preacher suffer any thing to be done in the Chapel where he officiates, but what is according to the established usages of Methodism; knowing that he is accountable to God for whatever he does, or permits to be done, during the times he is in possession of the pulpit. 7. Let no Preacher, therefore, suffer his right to conduct every part of the worship of Almighty God, to be infringed on, either by singers or others; but let him sacredly preserve, and calmly maintain his authority, as he who sacrifices this, sacrifices not only Methodism, but the spirit and design of Christianity."

In 1808, was added, "1. The Conference judge it expedient to refuse, after this present year, their sanction or consent to the erection of any organ in our Chapels. 2. Where organs have been already introduced, the Conference requires that they shall be so used, as not to *overpower*, or *supersede*, but only to assist our *congregational singing*: and that they shall be considered as under the control of the Superintendants, or of the officiating Preacher for the time being, whose right and duty it is to conduct every part of the public worship of God. Let no voluntaries be played during the time of Divine Service; and let all the rules respecting singing and instrumental music, which were made at the Sheffield Conference, in 1805, and published in the Minutes of that year, be uniformly enforced."

Praising God being a constituent part of the worship of God, it behoves the brethren to be very watchful, that it may be always performed according to God's holy word. These Minutes shew they have not neglected their duty in this particular.

The fifty-seventh Conference was held in London, July 28, 1800. Mr. James Wood was chosen President, and Mr. Samuel Bradburn, Secretary. The following Address was unanimously voted, and transmitted to his Majesty by the President; the ground of it was, the late wicked attempt made

on the life of our most excellent KING, by Thomas Hadfield, a maniac, who shot two pistol-balls at him, on the 25th of May, 1800, as he entered the theatre in Drury-Lane:—

*From the London Gazette.*

*St. James's, Aug. 8, 1800.*

The following Address having been transmitted to the Duke of Portland, his Majesty's Principal Secretary of State for the Home Department, has been by his Grace presented to the King; which Address his Majesty was pleased to receive very graciously.

TO THE KING'S MOST EXCELLENT MAJESTY.

The humble Address of the Ministers of the People called Methodists, assembled in Conference.

*May it please your Majesty,*

We, your Majesty's dutiful and loyal Subjects, the Preachers of the Gospel, late in connexion with the Reverend John Wesley, deceased, being assembled in our fifty-seventh annual Conference, beg leave to approach your Majesty with that veneration, which becomes all the servants of the King of Kings, to feel towards those whom He has appointed, in his adorable Providence, to execute Righteousness and Judgment in the earth; and to express our abhorrence of the late atrocious attempt against the life of your Majesty; as also our thankfulness to Almighty God, for his gracious protection, so manifestly extended towards your sacred Person.

We humbly desire to express to your Majesty, that we have, in conjunction with the People under our care, upon several occasions, united with others of your Majesty's loyal subjects, in testifying our sincere respect for, and attachment to, your Majesty's person and government, and our detestation of all sedition and rebellion; and we beg leave to repeat the same dutiful sentiments upon this occasion. We are determined to obey the sacred injunctions of the God whom we serve, "to pray for Kings, and for all that are in authority; to be subject to every ordinance of man, for the Lord's sake; to obey Magistrates; to be ready for every good work; and to lead a quiet and peaceable life, in all godliness and honesty."

That Almighty God may preserve your Majesty from every known and secret enemy, and long continue you as the Father

of your People, and the Minister of God to us for good, is the ardent prayer of your Majesty's loyal and dutiful subjects.

. Signed, in behalf of the Conference,

*New Chapel, City Road,*

JAMES WOOD, President.

*London, July 30, 1800.*

It was now proposed to appoint a Mission in North Wales. Mr. Owen Davis, and Mr. John Hughes, were chosen for that purpose. They willingly complied with the wishes of their brethren, who recommended them to the Lord by solemn prayer. Their labours have been crowned with success.

They converse with the people, and exhort them, in the Welch language, to turn to the Lord. Mr. Davis has been remarkably useful in Wales. He was appointed Superintendent of the North Wales Mission, under Dr. Coke, the General Superintendent of all the Missions, in 1800, and he holds the same office to the present time (1812). He travels unweariedly through the whole District; regulates the Societies and Quarterly Meetings; attends to the building of Chapels; and exercises a fatherly care over all the Preachers, Travelling and Local, employed in the work. There are, at present, (1812,) twenty-one Missionary Circuits in the Principality, and forty-four Preachers labouring on them, with Mr. Davis. The numbers in these Circuits are, five thousand five hundred and eight. This Mission has been an advantage to our regular Circuits in Wales. In 1800, we had but five Circuits, eleven Preachers, and one thousand two hundred and forty-four members in Society; whereas, at present, we have nine Circuits, sixteen Preachers, and one thousand six hundred and eighty-four members in Society. So greatly has the work of the Lord increased in twelve years. May we still continue to pray, Lord, revive thy work! Lord, increase our faith!

The Conference was still pressed for the want of money, in order to support the work. They entreated the Societies, in their yearly address, to give them pecuniary aid, that they might be extricated out of their distresses.

This is now a serious burden, and unless the Lord multiply the Societies, one of these two rules must be adopted: 1. The people must increase their subscriptions; or, 2. The Conference must lessen the number of the Preachers.

It was thought necessary to publish the following directions:  
“ 1. We fear there has sometimes been irregularity in some of the meetings. And we think that some of our hearers are in danger of mistaking *emotions of the affections*, for experimental and practical godliness. To remedy, or prevent, as far as possible, these errors, let Mr. Wesley's Extract of Dr. Edward's pamphlet, on Religious Affections, be printed, and circulated among our people.

“ 2. We recommend to the Preachers, and all our Societies, Dr. Coke's Commentary.

“ 3. Let none in our Connexion preach Charity Sermons, where *theatrical singers*, and *bands of music*, are introduced. And let the Stewards, Trustees, and Leaders, be informed, that such a practice is offensive to the Conference, who believe it has been hurtful to the minds of many pious people.

“ 4. We strictly ordain, that the Lord's Supper be administered in England, according to the form of the Established Church, as expressed in the Rules of Pacification.

“ 5. Let the Representative of every District write to his brethren, (who remain in the Circuits,) informing them where they are stationed, as soon as possible, that the stationary Committee may be enabled to please every one, as far as possible.

“ 6. In future, let the aged Preachers be provided with Circuits, before any of the others. And no one shall be stationed in London, Bristol, Birmingham, Manchester, or Liverpool, till he is received into full connexion.

“ 7. Henceforward, let no Preacher be declared Superannuated, or stationed as a Supernumerary, without the recommendation of the District Committee to which he belongs; unless, for particular reasons, the Conference, with his own consent, judge it proper.

“ 8. No Chapel taken from us *unjustly*, shall ever be purchased by us. Let no Chapel be built on the Tontine plan; *i.e.* where the persons concerned in building them, design to make them their own property, and turn them to their own temporal advantage.”

The 20th of October, in the year 1800, there was a general Conference of the American Preachers, held in Baltimore, in

America. It is held every fourth year. Mr. Richard Whatcoat, the first Lay-Preacher Mr. Wesley ordained, was, by the voice of his brethren, chosen Bishop of the Methodist Episcopal Church, along with Dr. Coke, and Bishop Asbury. Mr. Whatcoat's brethren in Europe, had a very high opinion of his sterling piety, and steady usefulness. It gave them great pleasure to see, by his elevation to the Episcopal Chair, that he had conducted himself in the same Christian spirit in America.

Mr. Whatcoat continued to exercise the office of a Bishop, in the Methodist Episcopal Church in America, the remainder of his days. The following is the character his American brethren gave of him, in their Annual Minutes for 1807:—

“ Richard Whatcoat, was a native of England, born in Gloucestershire; he became a Travelling Preacher in the year 1769. He travelled extensively through England and Ireland; in the latter end of the year 1784, he came to the United States of America; and, at the Christmas Conference, he assisted in the ordination of Mr. Asbury. He laboured among us, after that, in various stations, in Towns, Cities, Circuits, and Districts, until the year 1800; he was then ordained a Bishop, by the laying on of the hands of Dr. Coke, Mr. Asbury, and some of the elders; after which he travelled at large till he died. He travelled in Europe and America, thirty-seven years. He attended the Conferences in the South in the preceding year, that is, in 1806, and continued to travel to the North, as far as Dover, in Delaware State, there he yielded to his afflictions, and could go no further. He did not attend the three last Conferences for that year. About three weeks after the last Conference met, he died; of course, there could be no account of his death published, until the following year.

“ His last affliction was very severe; he lay at the house of Richard Bassett, late Governor of Delaware State, then residing in Dover. After thirteen weeks' confinement, he departed this life, in the full triumph of faith, giving glory to God.

“ He was a pattern of piety and patience; he let his moderation be known to all men. He was always serious and

solemn, and seldom complained of any difficulties that he met with. He was an excellent Preacher, sound in doctrine, and clear and plain in his explanations of the Scriptures, with which he was particularly acquainted.

“He might be ranked among the best of men, for meekness and patience, humility and sobriety, for watchfulness over his words, and for a smooth, even temper; and withal, for gifts and animation in preaching, especially in the latter part of his life. In his death, the Preachers have lost a pattern of piety, and the people have lost an able teacher.

“He travelled fifteen years in Europe, and twenty-two in America. In all, thirty-seven years.

“He was born, in 1736. Converted, September 3, 1758. Sanctified, March 28, 1761. Begun to preach and travel, in 1769. Came to America, in 1784. Was ordained Bishop, in May, 1800. He acted as Bishop six years, and died at Dover, July 5, 1806.”

I knew Mr. Whatcoat in this kingdom: from my knowledge of him, I can heartily subscribe to the above character, drawn by his American brethren. At the Conferences, in 1782, 1783, and 1784, his constant practice was, before the public service began, morning and evening, to be found in his seat, reading his pocket Testament. He was remarkable for “redeeming time.”

## CHAPTER XII.

*From the Conference in 1801, to that in Sheffield in 1805.*

THE fifty-eighth Conference was held in Leeds, July 27, 1801. Mr. John Pawson was chosen President, (this was the second time he was chosen to that office, he was chosen before in the year 1793,) and Dr. Coke, Secretary. Mr. Pawson was no sooner elected, and took the chair, than a debate arose respecting a volume of Sermons which he published, in which were some expressions reflecting on the Nobility of the land, and the Clergy of the Established Church, which were taken notice of, and resented by the Anti-jacobin Reviewers, as also now by the Conference. The debate ended by the adoption of the following minute:



**Q.** What is the sense of the Conference on the *unguarded expressions* in Mr. Pawson's Sermons, printed in London in 1799? **A.** The Conference does declare its utter disapprobation of the sense put upon those passages by certain anonymous writers, and hold in the greatest abhorrence the sentiments which *that sense* conveys: but they are at the same time persuaded, that their venerable friend, Mr. Pawson, did not intend to convey any such sense to the minds of his readers. And Mr. Pawson himself does solemnly declare, as in the presence of God, that it never was his design that those passages should be so understood: that he only intended to shew how carefully the Lord hath guarded the ministry, so that the people might not be deceived by false teachers. Mr. Pawson's peaceable turn of mind has been so fully manifested to the Conference for thirty-nine years, that they are constrained to believe, that to wish any description of men to be persecuted, was, and still is, at an infinite distance from his thoughts. **N.B.** The edition referred to, has been quashed by Mr. Pawson, as far as possible.

THE FOLLOWING RULES RESPECTING PETITIONING FOR  
PREACHERS WERE AGREED TO.

1. If any Circuit petition the Conference for a Preacher, and their petition be granted, every extraordinary expense incurred, by the removal of such Preacher to his new Circuit, shall be borne by that Circuit. 2. No Preacher shall be stationed in any Circuit, where he has laboured for one year, or for two or three years successively, till the expiration of seven years from the time he has left such Circuit. 3. We earnestly request our brethren, never to send any petition to the Conference, which will, in any degree, clash with our printed rules.

In 1804, the Conference declared, that the petitioning for Preachers embarrassed them in a very high degree, and had a most direct tendency to destroy, gradually, the Itinerant plan; they therefore inquired, **Q.** What can be done to prevent this evil? **A.** Let the rule on this subject, made by a former Conference, and now existing in force, be strictly attended to; and let no petitions be regarded, but those which

come from the regular organ of the people,—the Quarterly Meeting.

In 1805, it was added, 1. Let not the District Committees interfere with the stations of the Preachers. 2. Let no letters concerning stations, be in the least degree regarded, but such as come from the majorities of regular Quarterly Meetings. N. B. Letters which may be sent from Committees, shall not be attended to any more than those from individuals. 3. Let the letters which are sent from the Quarterly Meetings, be carefully read and considered, first by the stationing Committee, and then by the Conference. 4. Let the appointments made by the stationing Committee be final, in respect to all the Preachers on trial.

In 1806, the question was brought forward again. Q. It appears, that in a few Quarterly Meetings, the Superintendent and the other Travelling Preachers, have been desired to withdraw on certain occasions. What is the judgment of the Conference on this point? A. We judge, that if the Superintendent of a Circuit, or any of his colleagues, be obliged to withdraw from a Quarterly Meeting during its sittings, the meeting will be thereby dissolved; and we will receive no letters nor information from such meeting on any account. And if any Superintendent, or other Travelling Preacher, do willingly submit to any such requisition, so as to withdraw from any such meeting before its conclusion, he shall, on proof, receive the censure of the ensuing Conference.

It was also added, All our Rules are equally binding on both the Preachers and the people: and, therefore, every Superintendent, who permits a vote to be taken on the execution or rejection of them, shall, on proof at the ensuing Conference, be deprived of the office of Superintendent.

What led to these inconveniencies was, the custom that prevailed, of certain Circuits writing for Preachers, without acquainting those Preachers with what they had done. The consequence was, some Preachers were written for by three or four different Circuits, without knowing any thing of the matter. And it is well known, they could but supply one Circuit. This practice not only embarrassed the Conference, but those particular Preachers. The only remedy for this is, If Circuits

will petition for Preachers, they should, by their Circuit-Steward, write to the Preacher they mean to petition for, before the Conference meets, to know whether he has any objection to come, in case they write for him. His answer will be a means of shewing them, whether they should petition for him or not. And, in some cases, the Conference may see it right to send a Preacher to a Circuit, that was not written for, without disregarding the petitions of the Circuit, from a principle of contempt, or even neglect; but they may act from a principle of justice and gratitude, in the appointment they make,

#### RULES RESPECTING OUR FINANCES.

Owing to the embarrassed state of the Connexion, for the want of money to carry on the work, the following plans were adopted: 1. An address was sent to all the Societies, entreating them to raise a sum, tantamount to 6*d.* a member, to enable them to pay off their present debt. 2. Appointing each District to supply the ordinary expenses of the Preachers and their families, in the District where they laboured. First, by means of the yearly Subscription made in the District, and expended at the Annual District Meeting, in the presence of the Stewards belonging to each Circuit in the District. Secondly, if the Yearly Subscription is deficient, by an extraordinary Collection made in the District, in proportion to the numbers in each Circuit in the District, in order to raise the sum wanted. The ordinary deficiencies are declared to be, salaries of Preachers, wives, children, servants, house-rent, coals, and candles. 3. By refusing to send any help to Ireland, either from the English Yearly Subscription, or from the books sold in England. And for this end, an address was sent to the Irish brethren, informing them that *dire* necessity led to this measure. 4. By exhorting the members of our Societies to buy our books, as the profits of them are expended in carrying on the work. 5. By appointing the profits of the books, to be laid out in supplying the extraordinary wants of the Preachers in Great Britain. The extraordinaries are declared to be, 1. Travelling expenses. 2. Afflictions in families. 3. Furniture for Preachers' houses in poor Circuits.

4. Expenses of Supernumerary Preachers. 5. Helps to Chapels: and, 6. Helps to Preachers' relations.

In 1804, the subject of the finances of the Connexion was considered again: and it was agreed, 1. The rules, which require that each District shall bear its own pecuniary burdens, shall be strictly enforced. 2. That this may be more easily accomplished, let the sums necessary to afford the usual allowances to the Preachers' children, be furnished by the several Circuits, on a regular and equitable plan: and, in order to this, let the children, in future, be stationed on the Circuits, as well as the wives. 3. Let the stationing of both wives and children be so regulated, that the expenses may be equalized in the different Districts, in proportion to the numbers in Society. 4. The Secretary, Dr. Coke, is requested to draw up a perfect plan for such an equalization of the Districts, against the next Conference. 5. All the ordinary deficiencies shall be paid from the yearly Collection at the District Meetings: and no such deficiencies shall, on any account, be brought to the Conference. 6. The surplus of the yearly Collection, in whatever District any shall remain, after the ordinary deficiencies are paid, shall be brought to the Conference, and carried to a general account for extraordinary deficiencies: but no part of it shall be advanced for these extraordinary deficiencies at the District Meetings.

In 1805, the subject was again considered. It was then proposed, 1. Let the rule, which requires that every Circuit shall provide at least for one family, be carefully observed. 2. If any Circuit petition the Conference for a Preacher, and the petition be granted, every extraordinary expense, incurred by the removal of such Preacher to his new Circuit, shall be borne by that Circuit. 3. Let no more Preachers be called out into the work, than the Connexion can support. 4. Let greater caution be used as to multiplying Chapels, which not only load the Societies with heavy debts, greater than they can bear, but require an increase of Preachers to supply them, particularly on the Lord's Days. 5. In stationing the Preachers, let particular care be taken that the removals be as short as possible; much money having, we fear, been sometimes needlessly expended, in removing families to a greater

distance than was either necessary or expedient, from the place of their last appointment.

In 1806, it was added, 1. We advise, that in all the Circuits, where it is not already done, the allowance for the Preachers' wives shall be immediately raised to sixteen guineas per annum, and the allowance for children to six guineas. 2. We earnestly recommend to all our Societies, a strict compliance with the original rule of Methodism, which requires that each member shall pay, for the support of the work, at least, one penny per week, and one shilling per quarter.

In 1809, this business was considered again; and it was agreed, 1. Let no larger sum than *thirty pounds*, be ever allowed for furniture to any one house. 2. Let the old rule be revived and enforced, which directs, that in every Quarterly Meeting, the salaries of the Preachers' wives, stationed on the Circuit, shall be *first* paid, before any other demands are discharged. 3. After the yearly Collection has been made in the Classes as usual, let the object and importance of that Collection, be briefly explained by the Preachers to the principal congregations, that such of our hearers, not in Society with us, as wish to be *fellow-helpers of the truth*, may have an opportunity of assisting us, by sending their donations to the Superintendants. 4. The Chairman of every District is directed to make particular inquiries, at each District Meeting, into the financial state of all the Circuits in his District; and particularly into the average amount of their weekly and quarterly contributions; that he may be able, if called upon, to report the same to the Conference. Any Chairman, who shall be found to have neglected this annual examination, shall incur the censure of the Conference, which censure shall be officially pronounced on him by the President. 5. Before the deficiencies brought from any Circuit are paid at the District Meeting, inquiry shall be made whether such Circuit has complied with the rules respecting contributions, by raising, *on the average*, one penny per week, and one shilling per quarter, for each member. If it appear, that the rules have not been complied with, the payment of the deficiencies of that Circuit shall be suspended, and the case reported to the Conference for their decision. 6. It has been

suggested, that various advantages would arise from stationing the Preachers' children on particular Circuits, according to a just and fair proportion: and it was agreed, that the District Meetings should make inquiry into the number in Society, and circumstances of the respective Circuits in their Districts, and should draw up a plan, to be presented to the next Conference, stating how many children ought, in equity, to be provided for by each Circuit. The reports of the Districts shall be examined by the Conference, and from these materials, a general plan for stationing the children shall be drawn.

In 1810, the distress was so great, on account of pecuniary matters, that the Conference reluctantly recommended as follows: "According to the resolution of the Conference in 1809, there shall be no Collections for Chapels during the ensuing year; but, in lieu thereof, a Collection for paying off the public debt, shall be made in every Circuit, in the month of January or February, 1811, and remitted to Mr. Blanshard, our Book-steward, immediately." This extraordinary Collection amounted to £3454. 8s. 3d. plainly evidencing the love of the Methodists to their Preachers, and their great desire to hear the word of the Lord.

In 1812, this subject was considered again, owing to the want of money to enable the Conference to pay the brethren, who laboured on the poor Circuits, their lawful demands. It was agreed, 1. We once more earnestly recommend, *most* earnestly to all our Societies, a strict compliance with that original rule, which Mr. Wesley established at the first institution of Methodism; and which requires, that, upon an average, each member shall pay, for the support of the work, one penny per week in the classes, and one shilling per quarter, in addition to the weekly contribution, at each renewal of the tickets. And that this important part of our financial economy may be more fully known and observed, let our old rules on the subject be re-printed in every future edition of the Society Rules. 2. Let every Superintendant exert himself to the uttermost, in order to raise in his Circuit the sum of one shilling, on the average, for each member, for the yearly Collection. 3. Let no more than twelve pounds be allowed, in future, from our general funds, towards the funeral expenses

of any Preacher. 4. Let the allowance granted, in certain cases, towards the purchase of furniture for new houses for the Preachers, be reduced to twenty pounds. 5. Let no Circuit be divided, nor any additional Preacher sent to any Circuit in future, until it has been distinctly proved, first, That there will be sufficient employment for all the Preachers who are sent: and, secondly, That the expense resulting from such an enlargement of the work, can be provided by the Circuits concerned. 6. Let it be seriously inquired, whether several Circuits, which have hitherto had single Preachers appointed for them, ought not immediately to make provision for an additional *married* Preacher and his family. These Minutes evidently shew the solicitude of the Conference, in order, if possible, to keep out of debt. I shall have occasion to speak of this subject again, at the close of this History.

#### RULES RESPECTING PRINTING.

The first time any thing was published on this head, was when the Rules respecting Discipline were printed in London, in the year 1763. Then it was said, "Let none print any thing of his own, till it has been approved by the Conference."

At the Conference in 1765, the following rule was agreed on: *Q.* Ought we to insist upon our rule, that no Preacher print any thing without your approbation (*i. e.* Mr. Wesley's)? *A.* Undoubtedly: And whoever does it for the time to come, cannot take it ill, if he is excluded from our Connexion. Let every one take this warning, and afterwards blame none but himself.

At the Conference in 1781, it was asked, *Q.* Have not our Preachers printed without my (*i. e.* Mr. Wesley's) consent and correction? *A.* Several of them have, (not at all to the honour of the Methodists,) both in verse and prose. This has, 1. Brought a great reproach. 2. Much hindered the spreading more profitable books. Therefore we all agree, 3. That no Preacher print or reprint any thing for the time to come, till it is corrected by Mr. Wesley. And, 4. That the profits thereof shall go to the common stock.

At the Conference in 1789, it was asked, *Q.* Are there any directions to be given concerning the books? *A.* No books

are to be published without Mr. Wesley's sanction: and those which are approved of by him, shall be printed at his press in London, and sold by his book-keeper.

The following are the Rules agreed on by the Conference since Mr. Wesley's death. At the Conference in 1792, it was asked, *Q.* What directions are to be given concerning books? *A.* No contracts shall be made by our Book-steward, in respect to books, with any authors or booksellers, or with any other person.

At the Conference in 1793, it was asked, *Q.* Who are the Book Committee for the ensuing year? *A.* All the Preachers stationed in London, who shall have united to them as corresponding members, Messrs. Pawson, Benson, Bradburn, Clarke, Moore, and T. Taylor. N. B. The Committee in London are to consult the corresponding members, in respect to all publications of importance, previously to their being committed to the press. At the Conference in 1795, the following persons were added to this Committee, Messrs. Bradford, Allen, Rodda, Gaultier, and Martindale.

At the Conference in 1796, it was asked, *Q.* Can any thing be done to stop the abuse of printing and publishing among us? *A.* The liberty of the press being considered as our undoubted privilege, the subject was fully examined, and after some debates, the Conference came to the following conclusions, namely,

1. That, as the Preachers are eminently one body, nothing should be done by any individual, which would be prejudicial to the whole, or to any part thereof. Therefore *no Preacher shall publish any thing*, but what is given to the Conference, and printed in our own press. The Book-Committee to determine what is proper to be printed.
2. That as a reward for his labour, whatever shall be approved of by the Book-Committee, and printed, the author shall have a hundred out of every thousand of the books, whether great or small. And if published in the Magazine, he shall have a reasonable allowance, the Conference being judges.
3. That any Preacher who has books on hand, may sell them; but if another edition of any book be wanted, he shall give it to the Conference, as though it were a new manuscript. N. B. Several of the



**Preachers**, whose writings have been highly approved of, agreed to the above regulations, merely to restrain improper persons from publishing: the peace and honour of the Connexion, outweighed with them every other consideration.

At the Conference in 1797, it was added, The article made last year, and published in the *Minutes*, relative to printing, shall stand in its full force, with this exception: should a manuscript be rejected by the Book-Committee, a Preacher may print it, provided he do not sell it at our Chapels, nor advertise it from our pulpits. The design of this rule is, to prevent any Preacher in our Connexion from selling at the doors of our Chapels, or otherwise, or offering to sell any books or pamphlets among our people, but those which belong to the Conference, and come from our Book-room. N.B. If a Preacher be attacked by any of our enemies, and his character misrepresented, his printing a reply in his own defence, shall not be deemed a breach of this rule.

At the Conference in 1801, the following persons were appointed to supply the Magazine with matter, along with the Committee already formed; and also to read, and to sanction or reject, any materials proposed to them by others: viz. Dr. Coke, Messrs. J. Wood, T. Wood, Rutherford, Brettal, J. Rogers, Rhodes, T. Roberts, Myles, Atmore, Entwisle, Bartholomew, and Sutcliffe. N.B. Any materials which are sent to the Editor, sanctioned by three of the above Preachers, and Committee, shall be published; but if the London Committee have not discretionary power allowed them, in any given instances, to make alterations, excisions, &c. the materials shall be published with the names of those who sanction it.

At the Conference in 1802, the following question was asked, *Q.* Are there any directions to be given, concerning the sale of books? *A.* There are: 1. The Preachers shall not engage as booksellers for any books, except those which regularly come through the Book-room. 2. No books published by Preachers for their own profit, shall be sent to Brother Whitfield, or sold by him.

At the Conference in 1805, this subject was considered again, and the following directions were given: 1. Let our former rules, which go to restrain all the brethren from

printing and publishing books, on their own account, be strictly enforced. 2. Let the present practice, of selling books published by other booksellers, Bibles excepted, be discontinued. Nevertheless, 3. The Book-Committee in London shall have a discretionary power, with respect to advertising books on the cover of the Magazine.

In 1806, it was added, 1. If a Preacher in the Connexion, send a manuscript to the Editor, to be printed and sold by the Conference, and become their own property, the Editor shall, without delay, make it known to the Committee, and they shall, with all possible despatch, impartially and carefully examine it; if they approve of and print it, the Author shall receive the amount of a tenth part of the first impression, at the trade price, and payment thereof shall be made by the Book-Steward, as soon as the work is published. But if the majority of the Committee should disapprove of the said manuscript, it shall be respectfully returned to the Author without delay; and if he request to know why they reject it, they shall freely inform him, in a becoming manner, by their Editor. 2. If any Author judge that his manuscript is detained an unreasonable time by the Committee without any answer, or without being printed and published, after a favourable answer has been given, he shall be at liberty to recall it, and it shall be sent to him by the Editor immediately. 3. No books published by Preachers for their own profit, and not given up to the Conference in the manner aforesaid, shall be sent to the Steward, or sold by him: a violation of this rule by the Steward, shall be deemed a breach of trust. 4. No Preacher shall sell at our Chapels, or publish from our pulpits, any books, but such as are sent regularly from the Book-room by the Steward. If any Preacher shall be known to have done so, and it be proved to the satisfaction of the Conference, he shall not have any thing to do with the books of the Conference for the year next ensuing; but this business shall be committed to his fellow-labourers, or one of them, as shall be determined by the Conference.

At present, (1812,) the Book-Steward in London will supply the Preachers in the Country, with any moral, religious, or useful books, sold by the London booksellers.

therefore they have no occasion to apply to them: and by this means they increase their own trade, for the benefit of the Connexion: it has a tendency also to make the Methodist publications more known to the booksellers. The entire profit of the concern is appropriated to support the preaching of the Gospel.

These are excellent rules, and should be strictly attended to: they are calculated to make the Preachers good writers; as now, if a Preacher publishes any thing, otherwise than as these rules direct, he must appeal to the nation at large; if what he publishes is read with profit by a religious public in general, it will, no doubt, benefit the Methodists in particular; and if what he writes is approved by the Connexion, agreeably to these rules, there is every reason to believe it will be a blessing to the people. Whereas, if what is written is rejected by the brethren, and slighted by the public, there is every reason to believe the publication was of no account.

The distress of the Connexion was so great, that an address was sent from the Conference to the Societies, entreating them to raise a sum of six-pence for each member, as an extraordinary Collection, in order to extricate them out of their difficulties. This is the first time a measure of this kind was proposed.

*An Address from the British Conference, to the Members and Friends of the Methodist Societies throughout Great Britain.*

DEAR BRETHREN,

We consider it our duty to lay before you, with perfect impartiality and disinterestedness, the state of our finances.

After all our Collections have been disposed of, we are in debt above £2000, notwithstanding above £200 have been subscribed by the Travelling Preachers, towards defraying the debt. Several of the married Preachers, who have a little property of their own, have given up the salary of their wives: and a great many of the Preachers, (some of whom the last year literally wanted bread,) have given credit for their deficiencies, till the next Conference, to the amount of about £1200, though to the great embarrassment of several of them: and what is still more afflicting, we have been obliged

to refuse an increase of Preachers to many Circuits which have petitioned in that behalf, on account of the additional expense.

We have employed many days in considering the ways and means to extricate the Connexion out of its present difficulties, —we say, the Connexion, for the cause is common both to Preachers and people. We are your servants for Jesus's sake; and we have left our all below, whether little or much, to labour for the cause of Christ,—the same cause in which you yourselves have engaged. We know, and have long experienced, the effects of your kindness; and we believe, that you need only have some practicable plan proposed to you, for the payment of the public debt, and you will voluntarily and cheerfully comply with it, for the glory of God, as far as is consistent with Christian prudence. On this ground, and in the fullest confidence of your love, we have directed each Preacher to do his uttermost to raise in his Circuit what, on the whole, will amount to sixpence for each member of our Society, in those ways which the next Quarterly Meeting shall judge expedient. This plan will, with your kind concurrence, raise above £2000, and will be sufficient to extricate the Conference out of all its present embarrassments.

Need we add any thing further, when addressing those whom we love above all other people upon earth, and by whom also, we are well assured, that we are truly beloved? The interest is common. You are, as much as we, members of the mystical body of Christ. It is for him and his Church we now address you, and request your concurrence with the present plan.

Signed in behalf, and by order of, the Conference,

JOHN PAWSON, President.

Aug. 8, 1801.

THOMAS COKE, Secretary.

The Collection amounted to £2661. 18s. 2½d. for which the brethren were thankful to God and his people.

The fifty-ninth Conference was held at Bristol, July 26, 1802. Mr. Joseph Taylor was chosen President, and Dr. Coke, Secretary.

At this Conference, the brethren refused to send any money to Ireland, in order to support the work there. The English

brethren had been in the habit of helping them, from the year 1749. But now they say, in their Address to the Irish Conference, "We should have been glad, if we could at this time have sent you a sufficient relief for all your wants; but it is not in our power. We most sincerely wish to continue and strengthen every bond of union which exists among us. When the British Isles are united by a new and glorious compact, it would, indeed, be a pity, if the large body of Methodists in the United Kingdom should separate, because they are divided by a narrow channel. We trust that our union with you will be annually closer and closer, till our indissoluble and eternal union take place, before the throne of God."

The English brethren, much to their honour, have been very liberal to the Irish Methodists; and their debtors they undoubtedly are, both spiritually and temporally. And the Irish brethren readily acknowledge it, as their annual epistles testify. Yet the circumstance took place at an awkward time; as Mr. Gaultier observed, "It was but the year before, the union of the two kingdoms, by order of the Government, took place; and the very next year, a disunion respecting financial matters among the Methodists."

The English Conference acted as handsomely as possible in the business. They forgave them the sum of £343. 10s. 11½d. which they owed them for books sent to Ireland; and also £39. the balance of the subscriptions for the Preachers' Fund, which was in their hands, and due to the Stewards of that Fund in England. This debt they discharged out of the produce of the English Book-room. They also made them a present of all the books they had of their's in Ireland, with liberty to publish any of the books of the Connexion which they pleased. Since then there has been no union between the Irish and English brethren, as to money matters, except with regard to the Preachers' Fund, and the Irish Missionaries these, of necessity, continue at present as they always were.

At the Conference in 1793, it was first agreed, that the Sacrament should be administered in England on certain conditions. In 1794, it was granted to ninety-three Societies who complied with those conditions. In 1795, 1796, 1797

and 1798, the places and number were not published, for this reason: the Conference was unwilling to grieve their friends, who were against the introduction of the Lord's Supper, by letting them see the numbers that petitioned for that ordinance. In the year 1799, it was granted to forty-one places. In 1800, to forty-three. In 1801, the places were omitted. In 1802, the privilege was granted to forty-one Societies. The whole number of places mentioned in the Minutes, are two hundred and eighteen, where the Sacrament is administered by the Preachers; but it is certainly administered in many more, though not mentioned for the reason already given.

At the Conference held in Dublin this year, (1802,) which was the thirty-second held in that kingdom by the Methodists, (sixteen by Mr. Wesley, and sixteen by Dr. Coke,) there was a serious debate, upon the propriety of women preaching and exhorting in public congregations. The debate ended by adopting the following rule: "It is the judgment of the Conference, that it is contrary both to Scripture and prudence, that *women* should preach, or should exhort in public; and we direct the Superintendants to refuse a Society Ticket to any woman in the Methodist Connexion who preaches, or who exhorts in any public congregation, unless she entirely cease from so doing." The English Conference has not adopted this rule.

The following complaints were presented to the Conference, requesting that methods might be adopted, to remove the evils complained of, and prevent a relapse into them again; viz.

1. That many of those, *who ought to set a better example*, dress like the vain women of the world.
2. Some of their husbands set them the example.
3. Many of our people stand or sit at prayer, instead of kneeling.
4. It is become too common a custom to sit, while singing the praises of God.
5. Too many of our people sit, while a blessing is asked, and thanks returned, at meals.
6. Some are remiss in their attendance on the preaching of God's holy Word.

To these complaints the Conference answers,—

1. We exhort our sisters to dress as becometh those who profess to walk with God; and we direct their husbands to

use all the influences of love and piety in this behalf. 2. We insist upon it, that the Preachers set the best example in dress and every thing. If the Preachers be not moderate in every thing, a torrent of luxury will irresistibly break in upon us, and destroy the work of God. 3. We strongly recommend it to all our people, to kneel at prayer: and we desire that all our pews may, as far as possible, be so formed, as to admit of this in the easiest manner; and we request that the pews and pulpits be supplied with hassocks. 4. We beg that our people will keep close to the excellent rules, drawn up by our venerable father in the Gospel, Mr. Wesley, in respect to Singing. The celebrating of the praises of the Most High God, is an important part of Divine Worship, and a part in which the whole congregation should endeavour vocally to join. It is, therefore, very indecorous, not to stand up on so solemn an occasion. 5. Though it is our privilege and duty, to set God always before us, we should manifest our sense of his Divine presence on all occasions, when we join in solemnly addressing him in public company, by our actions as well as words. 6. The last-mentioned evil is so great, that we trust there are but very few whom it concerns. But such as it does concern, we must exhort to flee from the wrath to come. If they have no savour for the Word of God, they can have no savour of God himself.

*Q.* Can any improvement be made in our present mode of receiving Preachers on trial? *A.* At present, the Candidate is supposed to have passed the Quarterly Meeting, from whom he is recommended to the District Meeting. In addition to this, let him, if possible, attend the District Meeting, and be *examined before all the brethren present*, respecting his experience, his knowledge of divine things, his reading, his views of the doctrines of the Gospel, and his regard for Methodism in general. The Preacher who examines him, shall be chosen by the ballot of the District Committee. After the examination, the Candidate shall withdraw, and the Committee shall deliberate on the propriety or impropriety of his admission on trial, and determine whether he shall be recommended to the ensuing Conference or not. If it be not convenient for the Candidate to attend the District Meeting, three of the Com-

mittee shall be chosen by ballot, and appointed to act in this instance for the Conference.

This Conference continued and ended its sittings in great harmony. The people had given the strongest proof in their power, of their love to the Preachers, and the cause in which they were engaged, by contributing freely to the extraordinary Collection, to which they were exhorted by the last Conference. So that there was as much money raised, as extricated the Preachers out of all their difficulties; what could never be said since Mr. Wesley's death, before this time. On the morning the Conference broke up, the Rev. Dr. Coke, assisted by the Rev. Adam Averil, administered the Sacrament to the Preachers; after which, several of them prayed, and parted with many tears, accompanied with the kiss of charity. All that were present acknowledged the power of God.

The sixtieth Conference was held in Manchester, July 25, 1803. Mr. Joseph Bradford was chosen President, (he filled that office before at the Manchester Conference, in 1795,) and Dr. Coke, Secretary.

Nine of the Preachers died in the course of the last year; namely, John Peacock, William Percival, Charles Kyte, John Saunderson, John Birkenhead, Philip Debell, Samuel Bates, Joseph Anderson, and William Jackson. These were all pious and useful Preachers; their brethren gave them excellent characters.

William Percival's case was remarkable. He travelled in the Connexion, with a fair character, near thirty years. He applied himself very diligently to reading, prayer, and meditation. His animated manner, and feeling address, in the pulpit, and his open, friendly way of conversing with people in their houses, made him acceptable wherever he was stationed. He was an acceptable and useful Preacher. He left a widow with ten small children, and near her time of another, who deeply felt the loss of a tender father, and an affectionate husband. The Society in Rochdale, where he died, shewed the most cordial affection to him while living; and at his death manifested a most laudable disposition and conduct towards their late Minister, and his bereaved widow. They invited most of the Travelling Preachers in the District, and



other neighbouring Circuits, to attend his Funeral, who readily accepted the invitation, and were present on that solemn occasion. They kindly paid her the same allowance, till the Conference, as if her husband had been living. They also began a subscription for her, which was patronized by friends in other Circuits where he had laboured, particularly by Mr. James Heald, of Stockport, who took an active part in this good work, as well as contributed handsomely to the subscription himself. They raised for her a sum of £500. Messrs. James Wild, James Ashworth, and James Hamilton, promoted this labour of love with all their might. This was the first time any thing of the kind was done for the widow of a deceased Methodist Preacher. But, if necessity requires, it will not be the last. Mr. Joseph Burgess, his colleague, manifested a disinterested disposition on the occasion: he took the management of the books belonging to the Connexion on himself, and gave the widow the commission which is allowed for that work.

A little after the Conference, the war broke out between this kingdom and France. Owing to the spoliations of Bonaparte on the continent of Europe, this led our Government to call forth the militia, as the enemy threatened an invasion. In doing which it was found, that some few individuals, who acted as Local Preachers, availed themselves of their licences for preaching under the Toleration Act; and had abused the privilege of such licences, by claiming exemption from civil and military offices, to the manifest prejudice of their fellow-subjects, to the injury of the state, and the scandal of religion. The Conference, therefore, adopted the resolutions passed in the Quarterly Meeting, held for the London Circuit, at the New Chapel, City Road, London, Dec. 30, 1802. The following is a copy of them:—

“It was found, that several private individuals had, in various parts of the kingdom, obtained licenses for preaching, under the Toleration Acts, and had abused the privilege of such licences, by claiming exemption from civil and military offices; to the manifest prejudice of their fellow-citizens; to the injury of the state; and to great scandal of religion.

“In order, therefore, to suppress such practices, as much

as lies in this meeting, and to prevent improper persons from becoming Preachers and Teachers,

“ RESOLVED UNANIMOUSLY,

“ 1. That if any member of the Methodist Society in this Circuit, apply to the Quarter Sessions for a license to preach, without being approved as a Preacher by the Quarterly Meeting, as expressed by the seventh section of the large Minutes of the Methodist Conference, printed in 1797, and found at page 244 of this work, such person shall be expelled the Society.

“ 2. That if any member of the Methodist Society in this Circuit, who may have already obtained a license, contrary to the last resolution, shall attempt to claim any exemption from offices, by virtue of such license, such person shall be expelled from the Society.

“ 3. That it is the opinion of this meeting, that the regularly appointed *Local Preachers*, or persons who preach occasionally, and follow trades, or other callings, are a very useful and valuable body of men; but as they are not wholly set apart for the work of the ministry, it is not considered to be consistent with the *spirit* of the Toleration Acts, that they should claim any advantages from the licenses in question: this meeting, however, has such confidence in the good sense and uprightness of the Local Preachers, as to render it unnecessary to pass any penal resolutions, with regard to their conduct upon this business.

“ 4. That the above Resolutions be printed in the Methodist Magazine, and circulated generally throughout the Methodist Connexion.

“ Signed by order of the Meeting,

“ JOSEPH BENSON, Chairman.

JOSEPH BUTTERWORTH, Secretary

“ *New Chapel, City Road,* to the Quarterly Meeting.

*Dec. 30, 1802.*”

The Conference declared in their Minutes:—

We highly approve of these Resolutions, and do agree and are determined to adopt them, and to enforce them throughout the whole Connexion.

Owing to the same cause, namely, the war and threatened

invasion, an act passed empowering his Majesty to call out the military, and supplementary militia, on the Lord's Day, to learn the manual exercise. But a clause was inserted in it, at the desire of the committee of the London Society, exempting religious persons from attending, who thought it a breach of the fourth commandment. This led the Conference to adopt the following minute:—

*Q.* How may we guard our religious privileges, in these critical times? *A.* A Committee of ten shall be formed, to attend on this important business, for which Committee we nominate the following brethren, viz.

The Rev. Dr. Coke, the Rev. Joseph Benson, the Superintendent of the London Circuit for the time being, George Wolfe, Esq. Christopher Sundius, Esq. Mr. Joseph Butterworth, Mr. Robert Middleton, Mr. Joseph Bulmer, the General Steward of the London Circuit for the time being, and Thomas Thompson, Esq. of Hull.

N. B. 1. We appoint Mr. Allan, of London-Street, London, our General Solicitor. 2. The Committee for the purposes above-mentioned, are to be annually elected by the Conference. 3. The Committee, mentioned in the preceding minute, shall be consulted previously to the commencement of any lawsuit, on account of the whole, or any part, of the Connexion: and if any lawsuit be commenced in future, before the above Committee be consulted, and their approbation be obtained, the Conference, and Connexion at large, shall not be responsible for any of the expenses incurred by such lawsuits.

Thirty-five Societies petitioned the Conference for the Lord's Supper this year: and thirty-nine Chapels were proposed to be built.

The subject of women's preaching was again brought forward, owing to some pious women exercising their talents in that way. This led to the following minute:—

*Q.* Should women be permitted to preach among us? *A.* We are of opinion, that, in general, they ought not: 1. Because a vast majority of our people are opposed to it. 2. Because their preaching does not at all seem necessary, there being a sufficiency of Preachers, whom God has accredited, to supply all the places in our Connexion with regular

preaching. But if any woman among us think she has an extraordinary call from God to speak in public, (and we are sure it must be an *extraordinary* call that can authorize it,) we are of opinion she should, in general, address her own *sex*, and *those only*. And upon this condition alone should any woman be permitted to preach in any part of our Connexion; and when so permitted, it should be under the following regulations: 1. They shall not preach in the Circuit where they *reside*, until they have obtained the approbation of the Superintendant, and a Quarterly Meeting. 2. Before they go into any other Circuit to preach, they shall have a *written* invitation from the Superintendant of such Circuit, and a recommendatory note from the Superintendant of their own Circuit.

In some places, the discipline of the Methodists was not attended to; this led the Conference to adopt a minute, with a view to enforce it. It contains nothing new. At the same time, the Preachers who laboured in Leeds, Manchester, and Redruth, received the cordial thanks of their brethren, for their faithful adherence to, and steady support of, the Methodist discipline; as in the course of the last year, in their respective Circuits, disputes had arisen on the subject of our discipline, which these brethren ably defended, and preserved the peace of their Societies.

A minute was made respecting registering the deaths of the members of our Society. It is as follows: 1. A register shall be kept in each Circuit, in which all the deaths of the members of our Society shall be registered. 2. An account shall be annually sent to London, of the number of deaths in each Circuit respectively, and inserted in the January Magazine. 3. The circumstances of all remarkable deaths shall be drawn up at large, and sent to the EDITOR of our Magazine, who may publish them as far as he judges proper.

The Conference concluded with sending four addresses to the Connexion. The first was on the State of the Nation, in which they inform them of the indulgence of the Government, respecting those who could not conscientiously learn the manual exercise on the Lord's Day. It is as follows: "Provided always, and be it further enacted, That where in

England any person or persons, in any parish, shall have religious scruples, in regard to being trained and exercised on Sundays, and shall make oath thereof before any Deputy-Lieutenant or Justice of the Peace, (which oath such Deputy-Lieutenant and Justice of the Peace respectively, are hereby empowered to administer,) all and every such persons and person, shall be excused from being trained and exercised on Sundays, and from all fines by this act imposed, for non-attendance at such training and exercise; provided such persons shall duly attend to be trained and exercised, on such other day in the week as shall be appointed, by the Deputy-Lieutenants of the subdivision wherein such parish shall be situate, in lieu of *Sunday*, for that purpose; under and subject to all such fines and penalties for non-attendance and misbehaviour at such training and exercise, as are by this act imposed in like cases on any other days of training and exercise: Provided also, that no such person or persons, who shall be so excused from being trained and exercised on *Sunday*, as aforesaid, shall be entitled to receive any sum of money under this act, for being trained and exercised on such other day in the week, as shall be appointed in lieu thereof."

In the second address, they gently touched upon the trouble the people gave them by petitioning for Preachers; also, the embarrassed state of the Connexion, owing to the want of money to carry on and support the work. They exhorted them to act prudently as to the first of these particulars, and with greater liberality as to the second.

The third address was to the Irish Conference. They exhort them to publish their Address to the English Methodists, in order that the Irish Methodists may be confirmed in that spirit of loyalty, for which they have been so remarkable from the beginning.

Their fourth address was in answer to one they had received from the General Conference of the Methodist Episcopal Church in the United States of America, which met at Baltimore, May 3, 1800; in which, after praising God for the great and glorious revivals of religion in different parts of the United States, as they learned from their address, and the union which subsisted among themselves: they also acknow-

ledge the goodness of God in both these respects; and conclude their address, by expressing their most cordial esteem for the pious, laborious, and venerable Bishop Asbury, and pray that their Christian union may always continue.

The Committee, appointed by this Conference, for guarding our privileges, have acted so prudently, and with such manifest disinterestedness, that they have been continued ever since, and their numbers annually increased. I shall, in the account of the last Conference, mention their names, as chosen by the brethren in August, 1812, most of whom were chosen in the preceding years.

The sixty-first Conference was held in London, July 30, 1804. Mr. Henry Moore was chosen President, and Dr. Coke, Secretary.

This year, a Committee was appointed to attend to the Missions; formerly they had been under the direction of Dr. Coke. The Doctor was appointed General Superintendent; and the Committee was one of finance and advice: it consisted of all the Preachers stationed, for the time being, in the London Circuits. The rules of this Committee are found at page 247, of this History.

In the course of last year, Charles Bland, William Simpson, Robert Heyward, John Johnson, and Thomas Richardson, died happy in the Lord, and in close union with their brethren.

The following is the account given of John Johnson: He was an old, faithful servant of Jesus Christ. He was received on trial, as a Travelling Preacher, in 1755, and laboured sixteen years on the Itinerant plan. Afterwards he settled in Lisburne. He was high in the esteem of our venerable father in the Gospel, Mr. John Wesley, who for some time employed him as a General Superintendent of our Connexion in Ireland. He was a man deep in Christian experience, a cordial friend of the Methodist Preachers, highly esteemed to the last by his brethren, who were acquainted with him, through the United Kingdom, and more particularly so by those who were of the same standing with himself in the work; and was also a great blessing in that part of the North of Ireland, in which he laboured so many years.

He was blessed with a long life, being seventy-eight years

and ten months old when he died. His pains were very excruciating during part of his illness; yet no murmuring word dropped from his lips, nor did he, during the whole time, lose a sense of the presence of God. 'When one said to him, "You may look back with pleasure on a well-spent life:" he broke out, though very weak, with that earnestness of expression, which manifested how far any thing of that kind was from being the foundation on which his hopes were built: "I can look back," said he, "on the time I was convinced that I was a lost sinner: I can look back with joy on the day when Mr. Whitefield preached from that text, *Christ our Passover is sacrificed for us*; when joy so overpowered me, that whether I was in the body, or out of the body, I could not tell; and when I appear before my Saviour, I will cast my crown at his feet." His happy spirit took its flight, to see the God he loved, Dec. 29, 1803, about eleven in the forenoon.

This Conference determined, that if any Travelling Preacher, or Missionary, be employed in, or carry on, any trade, he shall, on proof thereof, be excluded from the Itinerant plan; as the Conference declared, "We judge that such a pursuit of private emolument, is incompatible with our ministerial duties."

It also declared, That those Preachers who were received on trial, but who were not examined by the District Meeting to which they belonged, that they should, before they set out to travel, be examined, respectively, by the three nearest Superintendants.

It was also inquired, *Q.* How shall we further enforce the observance of the Lord's Day? *A.* Let all the rules, which have been made for the observance of the Lord's Day, be strictly enforced; and let no books be sold in any of our Chapels, on any account, on that day; and let all the Preachers press upon the people, in their sermons and exhortations, the dreadful consequences of profaning that holy day.

*Q.* What is the judgment of the Conference concerning the privilege, which has been allowed the children of Kingswood School, respecting vacations? *A.* The Conference, after due trial, consider the rule above referred to, to be

highly detrimental to the morals and learning of the children, and therefore they repeal the rule.

*Q.* What directions shall be given respecting Stewards?

*A.* Let the rule, which existed for many years before the death of Mr. Wesley, concerning the change of Stewards, be sacredly enforced; and let a new election of the Stewards annually take place, and one Steward, at least, be annually changed.

*Q.* Is the appointment of a monthly fast, and a weekly prayer-meeting in behalf of the nation, to be continued?

*A.* It is: and we earnestly exhort all our Societies, to a diligent observance of them.

In the last year, there was a decrease in the Societies in Ireland. This led the Irish brethren, in their annual address to their English brethren, to express themselves as follows: "Before we conclude, we must observe, that we have great cause to be deeply humbled before the Lord. When the number of our people was taken, the decrease was so considerable, that we felt ourselves awfully affected: our spirits sunk into the dust of self-abasement; and we resolved to spend some time in considering that question, What shall be done on our part, in order to a revival of religion among us? The point was discussed for about three hours, during which period the skies dropped fatness on us, and the Divine presence consoled us under our deep concern, and melted us into tears of contrition, and love to God and the souls of men. Such a visitation from heaven, we never witnessed before in Conference. The conversation was concluded with prayer, and God comforted us exceedingly, with the hope of a more prosperous year."

The reply of the English Conference to this part of their address, is as follows: "But, dear brethren, while we share your joys, we painfully participate in your sorrows. Such a considerable diminution of number, as appears in your annual report, is a circumstance that seldom occurs in the annals of Methodism, and, whenever it happens, cannot fail to excite regret. When we contemplate the subject, the melancholy state of your country, with regard to public affairs, and other obvious things, present themselves to our minds, all



of which, as they are unfavourable to the interests of religion, may possibly have tended to counteract the most ardent and best-directed zeal. Yet, as you have not admitted these as extenuations of any supposed neglect in your prosecution of the important work of the ministry, we dare not offer them in that point of view.

“O, let your thoughts, your words, and your actions, be employed to ascertain the proper answer to that serious inquiry, proposed by you in the solemn presence of God, namely, ‘What shall be done on our part, in order to a revival of religion among us?’ We pray that you may be taught of the Lord, how to obtain this desirable object; and that your hopes, which have been sown in tears, may be reaped in joy.”

The Irish brethren, in their address to their English brethren the next year, (1805,) have these most encouraging and animating words: “Our heavenly Father, who observed our distress, and inspired us with a hope of more prosperous days, was pleased to accompany our labours with his blessing, and sent the word of his grace to many hearts.”

The sixty-second Conference was held in Sheffield, July 29, 1805. Dr. Coke was chosen President, (he was chosen to the same office eight years before, at the Leeds Conference, in 1797,) and Mr. Joseph Benson, Secretary. This was the first time the Conference met at Sheffield.

Seven of the Preachers died in the course of the past year; namely, Richard Seed, John Atkin, Thomas Hanson, Christopher Watkins, Joseph Algar, Joseph Pescod, and James M‘Mullen, who had been useful men in their day and generation. The following is the character of Mr. Hanson:—

THOMAS HANSON, who departed this life, Oct. 18, 1804, in the seventy-second year of his age, and forty-fifth of his ministry. He spent about twenty-two years in the vineyard of the Lord, as an Itinerant Preacher; and when able to bear the fatigues of Itinerancy no longer, he retired to Horbury, near Wakefield, the place of his nativity, where he spent the last twenty years of his life, copying the example of his Lord and Master, “who went about doing good.” He was a plain, honest, faithful, zealous man. His death was a comment on

the words of the Psalmist, "Mark the perfect, and behold the upright, for the end of that man is peace."

Mr. JAMES M'MULLEN. He was a man of strong and quick understanding, uniting therewith genuine and solid piety;—inflexible in religious discipline, yet of an amiable and compassionate disposition. Integrity was the leading feature of his character, from which he never swerved, under any influence of fear or love. He was truly disinterested in all his worldly views, labouring with his hands, without burdening the Connexion, when unable to travel through debility of body. And when he believed it to be his duty to forsake his country, for the word and glory of our Lord Jesus Christ, he cheerfully proposed himself as a Missionary for Gibraltar, in which place he fell a victim to the late malignant fever which raged so violently there, and carried off also, in a few days, his pious and amiable wife. He died with the most entire resignation, and in the full triumph of faith, leaving behind him an only daughter. He travelled in our Connexion for sixteen years.

The following new rules were agreed to, and adopted:  
**Q.** Can any plan be adopted, preferable to that which we have generally pursued, in order to expedite business in our Conferences? **A.** 1. As soon as the Deed of Declaration is filled up, and the President and Secretary are chosen, let the Clerks be immediately appointed, and such standing Committees, as are in general found to be necessary, viz. 1. A Committee, to whom the Minutes of the Districts may be referred, after they have been read in full Conference, in order that those particulars, which are of importance, may be digested under proper heads. 2. A Committee for Book-affairs. 3. One for Kingswood School. 4. A Financial Committee, to take into consideration the temporal state of the Connexion, and consult concerning the ways and means to be adopted, that the expenditure may not exceed the income. 5. A Committee, consisting of the Representatives of Districts, to arrange and prepare for examination a plan, with regard to Collections for Chapels.

2. Let those parts of the Minutes of Districts, which relate to financial matters, be referred to the Clerks, as soon as they

are appointed, that they may draw up their general statements, and lay them before the financial Committee: for, by these means, that Committee will be able to deliver their report at an early period of the Conference.

3. Let the subscriptions, both of the Preachers and people, to the Preachers' Fund, and the Collections for Kingswood School, be paid to the respective Treasurers, at proper times to be allotted for that purpose. Afterwards, let the Clerks read in public, to the whole Conference, their several accounts of the sums which have been received.

4. Let the Committee appointed to digest, &c. the Minutes of the Districts, compile therefrom complete lists, (1.) of the Preachers who are to be admitted into full connexion: (2.) of those who remain on trial, specifying distinctly how long each has travelled; (3.) of the Preachers recommended by the District Committees, for admission on trial; (4.) of those who have desisted from travelling; (5.) of any who may have died; and, lastly, of the numbers in Society throughout the whole Connexion. And, in order to furnish the necessary information for these lists, let the District Minutes, in future, be made more exact and complete, on all the subjects here enumerated. These lists, we apprehend, will be much more speedily read in Conference, than compiled there, according to our practice in times past.

In 1806, it was added, The Superintendants of Circuits shall, in future, pay the Chairmen of their respective Districts, the monies they have received, for the Kingswood Collection, and the Preachers' Fund, together with the annual subscriptions of the Preachers; and shall also deliver to them the accounts of the numbers in Society: which monies and accounts, the Chairmen shall deliver in to the Clerks of the Conference.

*Q.* Are not some of the younger Preachers in danger of departing from our leading doctrines? *A.* We fear they are, and resolve that, in future, before any Preacher be admitted into full connexion, he shall be required to give a full and explicit declaration of his faith, as to those doctrines, in the presence of the Conference.

*Q.* Are we all sufficiently careful in meeting the Societies

after preaching, especially in country places? *A.* We fear not; and, as we judge this to be of great importance, we earnestly recommend that it be strictly attended to. And we likewise advise, that no Society-Meeting, open to strangers, be held oftener than once a month.

*Q.* Has sufficient care been taken, with respect to the admission of proper persons only to the Lord's Supper, where it is administered in our Chapels? *A.* We fear not always; and therefore we here repeat our former rule on this subject, and require that it be strictly enforced, viz. "No person shall be suffered, on any pretence, to partake of the Lord's Supper among us, unless he be a member of our Society, or receive a note of admission from the Superintendant, which note must be renewed quarterly. And if any Leaders, Stewards, or Trustees, refuse to be regulated by this rule, the Sacrament shall not be administered where this is the case.

*Q.* Can any thing be done to assist those of our poor brethren, that have families, and are stationed in the poorer Circuits? *A.* As we believe a regular, weekly allowance for board, more or less, as may be judged requisite, all circumstances considered, would most effectually relieve them; we recommend it to the Quarterly Meetings of those Circuits, in which this is not already done, to take into their serious consideration, the propriety and necessity of doing it.

The Conference directed, that the monthly fasts, and weekly prayer-meetings, appointed two years ago, on account of the war in which we were engaged, should be diligently and conscientiously observed, saying, "As we judge, they were never more necessary to be observed."

The 21st of October, 1805, LORD NELSON beat the combined Fleets of France and Spain, consisting of twenty-seven Sail of the Line, with twenty-one Sail of the Line, off Cape Trafalgar; and the 4th of November, SIR RICHARD STRACHAN took four Sail of the Line, with four Line of Battle Ships: this led a grateful nation to set on foot, what was called a "Patriotic Fund," for the relief of those widows and children, whose husbands and fathers fell in those engagements. The Methodists, on this occasion, collected £2000, for the same benevolent purpose. In some cases, they sent

their Collections to the Stewards of the Fund; in others, they threw it into the Collection made in the different cities and towns where Collections had been made, and where their Chapels stood. In every Chapel, they (the Travelling and Local Preachers,) exerted themselves to the utmost of their ability in this good work.

### CHAPTER XIII.

*From the Conference in 1806, to that in London in 1810.*

THE sixty-third Conference was held at Leeds, July 28, 1806. Mr. Adam Clarke was chosen President, and Dr. Coke, Secretary.

It is worthy of note, that the sixty-third, or great CLIMACTERICAL YEAR of Methodism, the Conference was held at Leeds. In a county, (Yorkshire,) and town, remarkable for Methodism. And that, in that year, all the important offices in the Methodist Connexion, were united in Mr. CLARKE, now Dr. CLARKE. He was SUPERINTENDANT of the London Circuit, CHAIRMAN of the London District, REPRESENTATIVE of the District to the Stationing Committee, and PRESIDENT of the Conference. This honour was conferred upon him in a providential way, without any of his brethren thinking of it till it was done.

As this is generally considered a remarkable period, I shall present my readers with a view of the state of the Connexion at that time:—

	Circuits.	Preachers.	Members.
In England, -	135	- 389	- 100,105
In Ireland, -	41	- 105	- 23,773
In Scotland, -	6	- 15	- 1,325
In Wales, -	17	- 38	- 4,939
In the Isle of Man,	2	- 4	- 2,304
In the Norman Isles,	2	- 8	- 970
In the West-Indies,	12	- 22	- 14,840
In British America,	2	- 8	- 1,404
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Total belonging to the } English Conference }	217	589	149,660

	Conferences.	Circuits.	Preachers.	Members.
In the United States,	7	- 257	- 481	- 130,070
Total in the whole,	-	474	1,070	279,730

The four Conference Collections this year were,

	£.	s.	d.
The Kingswood Collection,	-	2676	12 0
Preachers' Fund ditto,	-	1922	7 6
Yearly Subscription,	-	3263	16 9
Mission Collection,	-	2909	4 6
Total,	-	£10,772	0 9

Several of the old Preachers and aged members, in the course of this year, remembered the words of Moses, Numb. xxiii. 23, which Mr. Wesley was in the habit of quoting, and which he chose for his text, when he laid the foundation-stone of the New Chapel, City Road, London: "According to this time it shall be said of Jacob and of Israel, WHAT HATH GOD WROUGHT!!"

It must strike every one, who has attentively read the former part of this History, how carefully the Methodists have been, from the beginning, to give the praise and glory to God. Their language constantly is, "Not unto us, Not unto us, O Lord, but unto thy NAME, be the glory!"

Ten of the Preachers died in the course of the past year; namely, Jonathan Cousins, John Crook, Thomas Mill, John Pawson, Peter Mill, Edward Jackson, Joseph Hallam, Thomas Rutherford, John Baxter, and John Hawkshaw. These were well reported of by their brethren. Of Mr. Pawson, they write as follows:—

JOHN PAWSON. *Thorner*, a village seven miles from Leeds, has the honour of being the native place of this venerable and highly-favoured servant of God. He was the first-fruits of Methodism, not only in his own family, but in the village where he was born. He travelled forty-three years, not only with an unblemished, but with a very respectable character; being remarkably steady in his deportment, and acting in every way as became the Christian and the Minister. He was a zealous defender of the doctrines and discipline of the

Methodists, and particularly of Christian holiness, and the witness of the Spirit. He laboured under a very troublesome and painful complaint, for some time before his death; yet he continued steadily in the work of his Divine Master, till called by him to rest from all his pains and labours. He then, in the most triumphant manner, entered into the joy of his Lord, in the sixty-ninth year of his age. His praise is well known in the Churches. A full account of him is published in the *Methodist Magazine* for 1806.

The following Minutes shew what those subjects were, which occupied the time of this Conference:—

*Q.* Who have desisted from travelling? *A.* Joseph Cook. Mr. Cook had travelled with a fair character in the Connexion, from the year 1795. While labouring in the Rochdale Circuit, from 1803 to 1805, he began to state the doctrine of Justification, and the Witness of the Spirit, different from what he formerly had done; and also different from the way these doctrines are explained and enforced by the Methodists. According to his view, they hardly imply experimental religion, but a firm belief in what the Scriptures declare doctrinally on these subjects. His brethren dealt tenderly with him; they removed him to the Sunderland Circuit, and he promised that he would not disturb the Societies with his peculiar opinions.

While he was on the Sunderland Circuit, his friends in Rochdale published his two sermons on the above subjects. At the District Meeting before the Conference, and at the Conference, he said, “they were published without his knowledge;” but he would not renounce the doctrines contained in them. This led to various conversations with him, both in public and private: his brethren treated him with great respect and tenderness, but he was inflexible, and would not yield to their persuasions. As they could not give up these points, believing their views to be scriptural, and perfectly agreeable to the analogy of faith, they were under the painful necessity of excluding him from their body.

He immediately went to Rochdale, where he made a division in the Society; the party that joined him built him a Chapel, and he became their settled Minister. He then published

a defence of his doctrines, which was ably answered by Mr. Edward Hare, and by Dr. Coke: what they wrote on these subjects, is well worth the perusal of all lovers of the Bible. He continued with these people till the year 1811, when he died. The breach which he made is not yet healed in the town of Rochdale.

*Q.* What steps shall be taken to recover our Chapel at Brighthouse, in the Halifax Circuit, which has been illegally wrested out of our hands? *A.* The Committee of Privileges in London, are ordered to commence a suit at law, for the recovery of this Chapel. It is well known to many, that when Mr. Kilham, and his party, separated from the Connexion, they took possession of several of our Chapels, though they were settled upon the *Conference Plan*. After enduring this outrageous wrong for some years, it was now determined to make an appeal to the Court of Chancery, selecting the case of Brighthouse Chapel, near Halifax, principally with a view to try the general question. It was decreed by the above Court, "That, as what was now called in the pleadings, for the sake of distinction, The Old Conference, was the only Conference which existed, at the time of the execution of the trust-deed, and for many years afterward, it must be determined to be that Conference only, which was referred to in the deed. And as the Trustees had not reserved, by any clause in the deed, power of making new regulations, by any decision of a majority of themselves, they must be compelled to execute the trust, according to the laws and regulations of that Conference, for the use of which they held the trust-estate, and admit those Preachers only, who were sent by the Old Conference." This decision is of the more importance, as there are several other Chapels in the same circumstances.

A COPY OF THE MINUTES OF THE DECREE MADE BY THE  
MASTER OF THE ROLLS.

"Monday, March 5, 1810.

"ATTORNEY-GENERAL, *ver.* PRATT.

"Declare that the indenture, bearing date the 5th of July, 1795, in the pleadings stated, ought to be established, and the trusts thereof performed, and carried into execution; and



that the Chapels, in the pleadings mentioned, and the affairs thereof, ought to be regulated under, and by virtue of, the terms of the before-mentioned indenture: and let the defendants, Joseph Pratt, James Avison, John Sowden, and John Booth, permit and suffer the person or persons, as shall be nominated and appointed by the Yearly Conference, mentioned and referred to in the said deed, and under the pleadings called the Old Conference, to enter into and upon, have, use, and enjoy the said Chapel, for the several purposes in the said indenture of the 5th day of July, 1795, particularly mentioned; and refer it to the Master, to take an account of the rents of the several pews, seats, and other profits of the said Chapel, and the premises of the said indenture mentioned, come to the hands of the said defendants, Joseph Pratt, James Avison, John Sowden, and John Booth, and of the application thereof; in the taking of which account, the said master is to make unto the parties such allowance for what has been done in the said Chapel: and the said Master is to inquire, and state to the Court, what monies have been laid out and advanced by the plaintiff, John Sharp, for the building of the three messuages in the pleadings mentioned, and of the interest accrued due thereon, and under what agreement such monies were so laid out; and for the better taking of the said accounts, and discovery of the matters aforesaid, the parties are to produce before the said Master, upon oath, all books, papers, and writings, in their custody or power, relating thereto, and are to be examined upon interrogatories, as the said Master shall direct, who, in taking of the said accounts, is to make unto the parties all just allowances, and reserve the consideration of the costs of this suit, and of all further directions, until after the Master shall have made his report; and any of the parties are to be at liberty to apply to this Court, as there shall be occasion."

It was added, for the direction of the brethren: 1. The mode of supplying the wants of our Supernumerary Preachers, shall be left to the discretion of the Committee of eleven, annually appointed; who shall determine the measure of relief that ought to be afforded to the respective claimants, in addition to their annuity from the legal Fund; and shall also

decide, according to circumstances, from what source the additional allowance shall be derived. 2. With respect to the Preachers' Fund, it is agreed, that the new Address to the People, in favour of this excellent Institution, which was read to the Conference, and approved, shall be printed at full length; and that a proper extract of it shall also be printed, and transmitted to all the Superintendants, in order that it may be used by them, when they raise the next subscription. 3. The brethren in London, are requested to draw up a circular letter to the Preachers, exhorting them, in the name of the Conference, to make the necessary exertions in their several Circuits, in behalf of a Fund, so essential to the comfort of our superannuated brethren, and of the widows and families of those who are deceased.

We also declare: 1. That all our rules are equally binding on both the Preachers and the people: and, therefore, every Superintendant, who permits a vote to be taken on the execution or rejection of them, shall, on proof at the ensuing Conference, be deprived of the office of Superintendant. 2. We require all our Superintendants, to restore the proper Methodist meetings, (Band-meetings, Society-meetings, and Love-feasts,) wherever they have been superseded or neglected; and not to suffer any person to be admitted into them, without a note or a ticket from a Travelling Preacher: and we determine that no Love-feast, or Band-meeting, shall be held, without the approbation of the Superintendant. 3. The Conference insists, that no Helper shall countenance or encourage any person, who opposes the Superintendant in the proper discharge of his official duties, according to our rules. 4. We advise the brethren to meet together once a week, or as often as it is practicable, in order to converse freely with each other, respecting the affairs of their Circuits. 5. We once more earnestly beseech all the members of our Societies, conscientiously to attend the sacred ordinance of the Lord's Supper at every opportunity; and do entreat them to approach this ordinance of God our Saviour, *at least*, once in every month, either in one of our Chapels, or elsewhere; and to make a point of staying till the whole service be concluded. 6. In the visitation of the Classes, let every Preacher closely

examine the members on this head, and strongly enforce the rules concerning it. And, in order to remove every excuse, let this blessed Sacrament be *regularly* and *frequently* administered, wherever it has been appointed by the Conference. 7. We insist upon it, that the Holy Scriptures shall be constantly and statedly read in public, wherever we have preaching in the forenoon of the Lord's Day. Our fixed rule is, that "Wherever Divine Service is performed by us, in England, on the Lord's Day, in Church-hours, the officiating Preacher shall read either the Service of the Established Church, our venerable Father Mr. Wesley's Abridgment of it, or, at least, the Lessons appointed by the Calendar."

*Q.* As a positive law of our body enjoins, that no Travelling Preacher is to marry during his probation, when is that probation to be considered as terminated? *A.* When he is received into full connexion, either formally at the Conference, or virtually by being so entered on our Minutes.

*Q.* Is any further direction to be given respecting the marriage of the Preachers? *A.* When any Preacher has married in the course of the year, let the ensuing District Meeting carefully inquire, whether he has complied with the apostolical injunction binding on all Christians, but more especially on all Christian Ministers, to *marry only in the Lord*: and if there be reason to believe the contrary, let the Chairman report the same to the Conference.

*Q.* What is the decision of the Conference on the Plan which has been proposed for the improvement of the young Preachers? *A.* Let the heads of the Plan referred to, be printed, and a copy sent to every Preacher; that the brethren may have the opportunity of considering it maturely at their next District Meetings, and report their collective judgment concerning it at the ensuing Conference.

*Q.* What can be done to prevent extravagant and costly dress? *A.* Let us enforce the rules concerning these; and, with love and meekness, endeavour, particularly, to put an end to the unjustifiable customs of men wearing lapelled coats, and expensive and showy stuffs, the women wearing short sleeves, and long-tailed gowns, and the children a superfluity of buttons and ribbands.

This Conference reprinted, with a view to enforce, the old rule against Smuggling. You will find it at page 121.

*Q.* Can any thing be done for the security of our doctrines?

*A.* The President, (Dr. Clarke,) with Mr. Benson, and the Secretary, (Dr. Coke,) are appointed to draw up a digest, or form, expressive of the Methodist doctrines, with a sufficiency of texts of Scripture to explain them respectively; and with extracts out of Mr. Wesley's works, to prove that every thing before advanced, exactly coincides with his judgment, and public declarations: and a copy of what they have drawn up, either unitedly or separately, shall be sent to the Chairman of each District, before next May.

This last minute, together with that for the improvement of the young Preachers, were attended to. The brethren mentioned by name did their part, and sent to the Districts what they had written; there the subjects were fully considered; and some useful treatises were afterwards published in the Methodist Magazine, illustrative of these grand subjects.

The sixty-fourth Conference was held in Liverpool, July 27, 1807. Mr. John Barber was chosen President, and Dr. Coke, Secretary. This was the first time the Conference was held in this town.

Ten of the Preachers died in the course of the last year. John Cricket, William Thoresby, Thomas Parsons, Lancelot Harrison, Thomas Wride, James Rogers, Thomas Dumbleton, William Sturgeon, John Darragh, and William Robertson. The Lord owned the ministry of these men; in their death they were supported by Divine Grace, and their brethren made honourable mention of them in their Annual Minutes. Of Mr. James Rogers, they speak as follows: "He possessed a strong and vigorous understanding; and being called, at an early age, to the ministry of the Word, he laboured, with considerable success, to acquire that knowledge, without which zeal, even in a good cause, too frequently goes astray. His sermons were generally rendered impressive and useful, by sound doctrine, scripturally and zealously enforced. His latter days were spent in a way consistent with the tenour of his more active life. Being compelled, by multiplied infirmities and afflictions, to retire from the arduous duties of Itinerancy,

after having travelled thirty-two years, he settled in **Gisborough**, in the North Riding of Yorkshire, within five miles of the place of his nativity.\* Here he usually preached twice a week, till he was called to the bosom of his God. An inflammation on his lungs terminated, in ten days from its commencement, his earthly existence. He contemplated the approach of death, with that calmness and resignation which characterize the genuine saint; and when his afflicted wife observed to him, seeing him struggling for breath, "This is hard work, my dear;" he replied, as he could get utterance, "Good work, good work, once for all." Thus prepared, his spirit took its flight to Paradise, on the 28th of January, 1807. It is worthy of remark, that until the time of his last illness, he rose every morning at six o'clock, even through the winter, in his very debilitated state, and devoted an hour to the perusal of the Holy Scriptures."

In the year 1796, Mr. Rogers published, what he called, "His Experience and Labours." At page 50, of that pamphlet, he says, "A few persons of considerable opulence, both in London and Bristol, and perhaps in some other places, who had the honour of Mr. Wesley's friendship, during his life-time, entertained a notion, that after his death, they should be able so to new model our system, as to form a Committee of private Gentlemen, similar to that at the head of the late Mr. Whitefield's Connexion. That this Committee should be the dernier resort of both Preachers and people; and that the Stations of the Preachers, and every thing else, should be under their control, the same as under Mr. Wesley's. The trust-deeds of the only two Chapels we then had in Bristol, being entirely on that plan, gave them great encouragement." Mr. Rogers, being stationed in London, from August, 1790, to August, 1793, and, by his office of Superintendant, constrained to take an active part in the disputes which at that period agitated the Connexion, was capable of forming an opinion of the cause of the uneasiness which then prevailed; but the above sentiment was not avowed by any of the parties.

One of the first things this Conference did, was to agree to the following minute:—

best testify the lively interest which they, in common with the whole Christian world, cannot but feel, for the success of the **BRITISH AND FOREIGN BIBLE SOCIETY**, lately established in London? *A.* Let a public Collection be made in all our principal Congregations, through all the Circuits in Great Britain, for the support of that excellent Institution, and transmitted to Brother Clarke.

The brethren entered zealously into this good work; they raised £1298. 16s. 0½d., which they transmitted, through Mr. Clarke, to the Treasurer of that Institution; and were instrumental in causing several members of their Societies, to become annual subscribers. This Institution was begun in London, in the year 1804, by the instrumentality of **LORD TEIGNMOUTH**. It is now patronized by Protestants in all parts of the world, and by several of the Popish clergy. According to the last Report, (in 1812,) the Society has translated the Holy Scriptures into fifteen different languages, not including what has been done for Asia, Africa, and America, and distributed 325,000 of Bibles and Testaments, in the United Kingdom, and in all other parts of the Christian world. This is certainly one among the many God-like Institutions, which this nation can boast of; the Methodists, as a Body, pray for its success day and night. This Conference, farther to shew its love to this Society, have published in these Minutes: “N.B. Brother Clarke is returned to London, at the unanimous request of the Committee of the *British and Foreign Bible Society*; from whose respectful and polite request, transmitted to the Conference, we learn that Brother Clarke’s assistance is indispensably necessary to the accomplishment of several plans, which that most respectable Society has entered on, for furnishing various Heathen and Mohammedan nations with the Holy Scriptures, in their respective languages.”

The following new Minutes were agreed to:—

“1. No recommendatory letters, nor countenance of any kind, shall be given by the Preachers, to persons who attempt to raise among the people, private and unauthorized Collections for Chapels.

“2. If any Preachers, who have been received on trial, but

not into full connexion, desist from travelling, their names shall be dropped in perfect silence, unless they desist for want of health.

“ 3. After the present year, no Preacher, unless employed in the Foreign Missions, shall be entered on our Minutes, as admitted into full connexion with us, without being present at the Conference, and personally examined there. Every Preacher who has travelled four years, shall be at liberty to attend the Conference for this purpose: and if he omit to avail himself of such liberty, he shall be considered as still remaining on trial.

“ 4. Let no charge, brought by one Preacher against another, in the same District, be heard in the Conference, unless previously examined at the District Meeting, if the matter alleged in such charge were then in existence; and that all charges shall be previously announced, personally or in writing, to the brother against whom they are directed.

“ 5. It is our judgment, concerning what are called Camp Meetings, that even supposing such meetings to be allowable in America, they are highly improper in England, and likely to be productive of considerable mischief. And we disclaim all connexion with them.

“ 6. We fear our people have not been sufficiently cautious respecting the permission of strangers to preach to our Congregations; and we therefore direct, that no stranger, from America or elsewhere, be suffered to preach in any of our places, unless he come duly accredited: if an Itinerant Preacher, by having his name entered on the Minutes of the Conference of which he is a member; and if a Local Preacher, by a recommendatory note from his Superintendant.

“ 7. As it has been suggested, that our rule respecting the exclusion of barbers, who shave and dress their customers on the Lord's Day, is not sufficiently explicit and positive on this important point: let it be fully understood, that no such person is to be suffered to remain in any of our Societies. We charge all our Superintendants, to execute this rule in every place, without partiality, and without delay.

“ 8. No person shall, on any account, be permitted to retain any official situation in our Societies, who holds opinions

contrary to the total depravity of human nature, the Divinity and Atonement of Christ, the Influence and Witness of the Spirit, and Christian holiness, as believed by the Methodists.

“9. As it is well known, that the whole of the provision which can be afforded by the fund for the support of the Superannuated Preachers and Widows, is not sufficient to provide them with even the *necessaries of life*; in order to improve their condition, we recommend to the attention of all our opulent friends, a plan laid before us by Brother Clarke, which we desire may be published, with as much speed as possible, in the Magazine.” The arguments Mr. Clarke made use of, were as follows: 1. That all the Ministers of the Establishment, and of the Dissenters, retained their stations while they lived, if free from immorality: weakness and infirmity did not disqualify them from holding their benefices: but among the Methodists it was otherwise; for when a man was disabled, through long and constant labour, from keeping his Circuit regularly, he was immediately made a Supernumerary Preacher, and placed for his support on the Preachers’ Fund. So that, when he stood most in need of support, he was reduced in his circumstances, and his place filled by a junior brother. On the Itinerant Plan, it cannot be otherwise; but then the friends should remember this, and, according to their abilities, contribute to the Fund for their support. 2. It frequently happened, that when Preachers died in the course of their Itinerancy, they were at a great distance from their own and their wives’ relations: so that the widow, besides losing her husband, had the world to begin with sometimes a helpless family, which was sure to be attended with great expense, particularly at first, and, indeed, must increase with their years: these, with other arguments brought forward by Mr. Clarke, were not lost on the Methodists; for the Collection, the following year, amounted to £2635. 14s. 3d. whereas in the year 1806, the Collection was only £1922. 7s. 6d. The increase was above five hundred pounds.

The sixty-fifth Conference was held in Bristol, July 25, 1808. Mr. James Wood was chosen President, (he was chosen eight years before, at the London Conference, 1800. to the same office,) and Dr. Coke, Secretary.



Eleven of the brethren died in the course of the last year; namely, John Bissex, Edward Linnell, Peter Haslem, John Goodwin, William Fenwick, Joseph Morrison, John Robinson, Thomas Owens, Henry Evans, Joseph Bradford, and William Wilson. They had all been useful men in their generation. Of Mr. Goodwin, the brethren gave the following account:—

JOHN GOODWIN. He was brought to the knowledge of God when young; and, not long after his conversion, was called to publish the word of salvation. This he did, first as a Local Preacher in Cheshire, his native county, and afterwards as an Itinerant in various parts of the Connexion, with acceptance and success. In Ireland, in Cornwall, and in most of our large Circuits, he had his stations, and in every one of them, some fruit of his labour appeared. His character was unblemished during the whole of his ministry, and his affection to his colleagues was generally acknowledged. He was strictly conscientious in all his actions, and truly devoted to God: continuing in the work of the ministry, till, by a short affliction, he was removed from earth in peace. A little before his death, he said to a friend who visited him, “All things are going but God; but he is the strength of my heart, and my portion for ever.” He died at Bolton, on the 5th of May, 1808, in the 40th year of his Itinerancy, and in the 69th year of his age.

*Sierra Leone, in Africa*, appeared, for the first time, on the Minutes of this year. All that was said was, “A Preacher is to be sent, as soon as the General Superintendant and Committee can find a suitable person.” Dr. Coke has given us a satisfactory account of the rise of Methodism there, in his “Interesting Narrative,” published at the last Conference, in 1812. The following is an extract from it:—

“The name, ‘Sierra Leone,’ in its most extensive application, belongs to a large tract of mountainous country, on the western shores of the African continent. The limits of this territory have been but imperfectly defined. By some geographers it has been thought to extend from the Grain Coast on the south-east, to Cape Verga on the north-west; thus embracing, between these two extremities, from seven to ten degrees of north latitude. Others, however, have confined it within a narrower compass, making Cape Verga and Cape

Tagrin its utmost boundaries. But though our acquaintance with its extent of coast is small, our knowledge of its interior is still less. The mountains, to which the name has been given, are supposed to extend between Nigritia and Guinea, as far as Abyssinia.

“ The origin of the name is not more distinctly ascertained, than the extent of territory to which it is applied. The prevailing opinion is, that it imports “ *The Mountains of Lions*,” from a presumption that those monarchs of the forest were plentiful through this country. Others, however, have doubted this fact; asserting, that no tradition among the natives can induce us to believe, that this territory was ever inhabited by those beasts of prey. These travellers conceive, that the name may be more properly derived from the tremendous, and sometimes incessant, peals of thunder, with which these mountains are assailed.

“ Through this extensive country runs a large river, which also bears the same name. The source of this river is unknown; it is, therefore, useless to introduce conjecture, to supply the place of fact. Wherever it has been traced, it has been found to be large, and to contain a vast body of water. This river discharges itself into the Atlantic Ocean, in latitude 8 deg. 15 min. north, and longitude 12 deg. 30 min. west. At its mouth it is about eight miles broad.

“ While Great Britain was engaged in a war with her American colonies, a vast number of Negroes forsook their masters, and joined the British forces. These served with fidelity, until hostilities were brought to a termination. But when the troops were about to be disbanded, it became a matter of considerable difficulty how to dispose of these, consistently with the principles of justice, humanity, and honour. To abandon them in the United States, was to expose them to the resentment of their ancient masters, against whom they had fought, and to reward them with slavery for their attachment to our cause.

“ To prevent these evils from taking place, great numbers were carried to Nova Scotia, and declared free. But Nova Scotia was nothing more than a partial asylum. Many Blacks were incorporated with the British regiments, and actually

found their way to England. On being dismissed, the English soldiers repaired to their respective abodes; but the Blacks were left in a forlorn condition, without a home, and without a friend, in a foreign land. These men became, therefore, objects of genuine compassion.

“ It was well known, at this time, that Sierra Leone was but thinly inhabited; that the climate was more congenial to these fugitives than ours; and that whilst they remained, they must either have been supported by charity, or perish for want. It therefore occurred to some benevolent gentlemen in England, to represent the case of these men to Government; suggesting, at the same time, the propriety of sending them to this part of the continent, and of purchasing, from one of the native princes, a tract of ground sufficient for their accommodation. This they were satisfied might easily be done, without incommoding either party. The application to Government proved successful. Accordingly, in 1786, about four hundred of these fugitives, attended by sixty white women of abandoned character, who engaged to accompany them, left England, for Sierra Leone, at the public expense. Unhappily, in this instance, humanity was compelled to submit to policy. There was but little reason to imagine, that a colony, composed of disbanded Negro soldiers, and abandoned white women, taken from the brothels, stews, and dunghills of London, would ever become prosperous settlers. It was thought, however, that being urged by necessity, and having a fruitful soil before them, they would, in process of time, become industrious, and that industry would introduce order.

“ On leaving England, they were placed under the direction of a Captain Thomson of the navy, who, on his arrival at Sierra Leone, procured for his Britannic Majesty a grant of land, to be appropriated to their use. This land was first purchased of king *Tom*, a neighbouring chief; and the bargain was afterwards confirmed by *Naimbanna*, the king of the whole country. This tract of land contained about twenty square miles. The colony, as it was natural to expect under such circumstances, soon came to ruin. The Blacks, having no leader in whom they could place confidence, soon dis-

persed; and it is not improbable that some of the women accompanied them.

“ Still, however, the tract of land remained, and became the property of his Majesty, who held the right of disposing of it as he thought proper. It was not long after this colony was settled and abandoned, that the question, respecting the abolition of the slave-trade, was warmly agitated. Among those who advocated the cause of the injured Africans, a few enlightened and benevolent gentlemen soon concluded, that Africa would reap but little benefit from the abolition of the slave-trade, unless we could introduce among the inhabitants the principles of morality and religion, and the leading arts of civil life. Being deeply impressed with this just reflection, they began to consider how they might best secure these happy effects of the great object for which they had been contending. They saw the territory at Sierra Leone wholly unoccupied; and hence conceived the idea of making this the central point of their exertions to establish a free trade with the inhabitants, in every thing but human beings. But as this design could not be carried into execution without considerable expense, a subscription was opened, and the necessary sum was soon raised.

“ Having obtained the means, they next sought the legal authority which they wanted. An application was then made to Parliament, and an act was soon passed, which incorporated the subscribers, under the denomination of “ *The Sierra Leone Company.*” As soon as this act was passed, they held their first meeting in London, on the 19th of October, 1791, and chose their directors for the ensuing year. Among these we find the celebrated names of Wilberforce, Thornton, Clarkson, Granville Sharp, and others, who have immortalized themselves by espousing the cause of insulted humanity.

“ Being resolved to establish a colony on a broad and firm basis, as they were already provided with the means, several vessels were freighted with such goods as were thought to be marketable. But as it was not their design merely to establish a factory, they contrived to make this a medium of civilization to the inhabitants. Accordingly, much care was taken in the selection of the settlers whom they chose. Artificers of various

descriptions, who were industrious, of good character, and avowed enemies to the slave-trade, were the objects of their choice. Men of this description, together with a few soldiers, composed the first successful adventurers.

“As the civilization of the natives was the great object which they had in view, the form of government which was to be established in the colony was such, as made no manner of distinction between Whites and Blacks. A trial by jury was a privilege to which all had an equal claim: and to ensure an equality of treatment, an equality of rights, in every respect, was interwoven with the constitution. This liberal principle, it was prudently thought, would give the natives, who might be disposed to settle, a fair opportunity of displaying those mental energies, which had hitherto remained torpid for want of exercise.

“To promote the important end which the directors had in view, a strict attention to the various duties of morality and religion was commanded. The sabbath was to be venerated, by having, on that day, public worship regularly performed. But though the Service of the Established Church was to be the standard, intolerance was unknown. No one was to be prevented from worshipping God, in the way he thought most agreeable to the dictates of his conscience. Their aim was to do good, and no method was adopted by them, that was likely to defeat their intentions.

“On the settlers leaving England, orders were given, that, on their arrival, they should immediately search out a commodious situation, in which a town might be erected. Health and conveniency were the objects to be combined, and it was to be denominated, ‘*Free Town.*’ On their arrival, they endeavoured to act according to their instructions; but, unfortunately, they chose a spot, not sufficiently elevated to be above those annoyances which the valleys endure. They were directed to the spot which they thus selected, by a beautiful spring of excellent water, which, they imagined, would more than compensate for many local disadvantages.

“To assist these adventurers in their undertaking, particularly in building the town, and in cultivating the adjacent land, it was thought necessary to introduce more inhabitants. Ac-

cordingly, in 1792, the free Blacks, who had taken up their residence in Nova Scotia, were conveyed to Sierra Leone. These amounted to 1131, among whom were many serious characters; who, on their arrival, laid the foundation of the Methodist Society in this colony.

“The colony being thus recruited with these additional labourers, and the native princes being perfectly satisfied with the intention of the settlers, the new town began to rise in a rapid manner. It stood on the south bank of the river, on a dry and sandy bottom. It had nine streets running from north-west to south-east, with three others that crossed them at right angles. One of these streets was one hundred and sixty feet wide, and all the others were nearly eighty. The whole spot occupied about eighty acres of measured land. Nearly four hundred houses were soon erected; to each of which, the twelfth part of an acre was annexed, as a garden, that every inhabitant might raise his own vegetables.

“It has been already observed, that, at the conclusion of the American war, a body of Negroes, who had joined the British forces, and acted with fidelity in concert with them, were landed at Nova Scotia, and declared free. These Blacks, in the year 1792, were taken from this northern settlement, and transported to Sierra Leone, a climate more congenial to their constitutions. Among these Blacks, many had received serious impressions, and many had been savingly converted to God, prior to their taking up arms. Most of these had received their serious impressions under the ministry of our Preachers, and had joined the Methodist Societies in America. On this account, they felt an attachment to our doctrine and discipline, and cherished their partiality for both, when they had no longer any connexion with us.

“As their bodies were preserved in the field of battle, through a superintending Providence, so their souls were preserved, through divine grace, in the midst of those dangers to which they were exposed. God, in this instance, has furnished us with a decisive proof, that he can work without means, as well as through their instrumentality. The field of battle, the sequestered plantation, or the edifice erected for public worship, are alike to him. His angels are ministering

spirits, sent forth to minister to the heirs of salvation, and every portion of the globe is alike accessible to them. They that trust in the Lord, shall never be confounded. When he has work for them to do, he will preserve them in the midst of surrounding difficulties, and will not suffer any thing to hurt them, till all his purposes are fully answered. Both life and death are under the control of God.

“ On the arrival of these pious Blacks at Sierra Leone, they found the constitution of the colony congenial to their wishes; granting to all, liberty to worship God agreeably to the dictates of their consciences; while those in power encouraged the practice of every moral virtue. Thus circumstanced, they established the worship of God among themselves, according to the plan of the Methodists; at the same time, earnestly inviting others to join them. Two or three, at this time, officiated as Local Preachers, and a few others bore the office of class-leaders. As their lives were exemplary, and their preaching regular, their Congregations soon increased, and several others augmented the original number of the Society. And so far was God pleased to bless their simple, but sincere, endeavours to promote his glory, that, from that time to the present hour, they have been kept as lights in a benighted land.

“ But though they were fixed in a distinct quarter of the globe, they never forgot that they had friends, both in England and America, whose spirits were congenial with their own. With these they opened a correspondence, through the vessels which occasionally touched at the colony. It was by this mean that we have heard of their welfare from time to time, and have learned the progress which they were making in the divine life. In the progress of time, they contrived to erect a preaching-house, every way suited to the accommodation of their congregations. This preaching-house, we have lately learnt, is sufficiently large to contain four hundred persons.

“ It was in the winter of 1810, while I was making a tour through the west of England, that I met with Mr. George Warren, who at that time was an Itinerant Preacher, in the Helstone Circuit, in Cornwall. Mr. Warren well knew, at that time, that Africa was without any Missionary, and that it

was with extreme difficulty we could procure one to go thither, though the necessity for him was extremely urgent. But being rather encouraged than intimidated by these circumstances, he offered himself as a volunteer for the service; declaring that—‘For a long season, his mind had been deeply impressed with a persuasion, that it was his duty to visit Africa; that even now he would prefer this station to any other; and that he was fully confident these impressions came from God.’

“Scarcely had he spoken these words, before I received a letter from a Mr. Nelson, the Superintendant of the Dewsbury Circuit, proposing three pious young men of his acquaintance, who had also volunteered for the same colony. On communicating this information to our Missionary Committee in London, the three Yorkshire brethren were ordered to be examined by a Committee of the Leeds District. This was done accordingly, and the result was highly satisfactory. As soon as these favourable reports were received, it was thought advisable to send them, for a short season, to an academy, while the requisite preparations for their departure were making. This was thought necessary, not merely to qualify them for the important mission they were about to undertake, but to prepare them for the keeping of schools, which, on their arrival at Sierra Leone, they expressly engaged to establish.

“The ship, on board of which a passage was procured for them, was commanded by a pious Quaker. His name is Paul Cuffee, and that of his ship is the Traveller. This captain, who is a free man of colour, has been long accustomed to the seas, and is well acquainted with Sierra Leone. The ship is wholly manned by American sailors, of the same description and complexion with the captain; the first, in all probability, that ever entered into, or sailed from, an English port. And what tends to render the circumstance still more remarkable is, that we have reason to believe there was not a seaman on board, who did not fear God. This vessel, under the protection of the British Government, sailed from Liverpool, on the 21st of September, 1811, amidst the prayers of the pious, and the admiration of all who saw her leave the British coast.



“As Messrs. Warren, Hayley, Reyner, and Hurst, the four Missionaries who have thus left their native land, intended to continue at Sierra Leone, until they had learned the language of some neighbouring tribe, every article of household furniture was provided for them prior to their departure, together with such books as were deemed necessary for the schools they intended to establish. To these I was enabled to add, twenty-five Arabic Bibles, twenty-five English Bibles, and twenty-five Testaments, which I received as a present from the Bible Society. In addition to these, the benevolent inhabitants of Liverpool presented us, in all, with about two hundred Bibles and Testaments, in order to facilitate this great undertaking.

“On leaving Liverpool, they proceeded immediately to Sierra Leone; and though overtaken with storms, retarded by contrary winds, and threatened by an enemy, their voyage proved ultimately prosperous. During the first four weeks of the voyage, they were frequently obliged to contend with severe storms, while the wind was generally contrary. By these means, they were more than a week beating about in the Irish Channel. On the 18th of October, they had only decreased their latitude to 39 deg. 29 min. north. Their longitude, at this time, was 19 deg. 34 min. west. From this period, the winds began to be more favourable, and continued very much so during ten days; at the end of which, they found themselves in 14 deg. 39 min. north, and in 19 deg. 51 min. west. After this time, they were frequently becalmed, though, probably, less so than vessels commonly are, when sailing on this part of the African coast.

“It was while they were becalmed in this part of the Atlantic, that they discovered a sail, which, from its appearance, seemed to be a French privateer. This vessel first appeared on their lee-beam, standing close by the wind, with her larboard tacks on board, apparently distant about three leagues. It was in the morning when she was first discovered, and by noon she had so far gained upon them, that her hull could be distinctly seen by the naked eye. On her first appearance, Captain Cuffee suspected her to be a French privateer. This he inferred, from her being a schooner, and

making towards them with all possible celerity. Her near approach confirmed his suspicions, and placed the fact beyond all doubt. On the following day, she had made a still nearer approach, and, about three in the afternoon, was almost in their wake. Being unable to resist, and finding no way of escaping, the Missionaries retired into the cabin, in company with the captain, and betook themselves to prayer. It was not long after they had thus solemnly recommended themselves to the divine protection, before a breeze sprang up, which in a short time increased to a gale, accompanied with heavy rain. Availing themselves of this favourable circumstance, they crowded all the sail they could carry, and rode tilting through the waves. They now retired from their pursuer much faster than she had gained on them before, and in the course of a few hours, completely lost sight of their enemy and their fears. Nothing remarkable occurred from this time, till their voyage was completed. They reached Sierra Leone on the 12th of November, and landed about five o'clock in the afternoon, after having been out from Liverpool fifty-two days, without speaking with any vessel, or touching at any place.

Scarcely had the Missionaries landed at Sierra Leone, before they were met by the Rev. Mr. Nylander, the chaplain of the colony. To this gentleman they were introduced by Captain Cuffee, to whom he was well known, and received by him with every mark of politeness, kindness, and respect. On parting from him, they were conducted to the house of a Mr. Nicholls, a respectable merchant in the settlement. He was not at home when they called, but Mrs. N. received them with an eye of Christian regard, and treated them with every mark of genuine hospitality. They had not been long in this house, before they were visited by a Mr. Gordon, one of the Preachers of the Methodist Society in this place. On being introduced to these European strangers, he was soon made acquainted with the object of their mission. On hearing this, his heart seemed to overflow with joy. Astonishment, for a few moments, suppressed every other feeling. At length, after recovering a little from the transport of his amazement, he exclaimed, with a degree of rapturous pathos which no art

can imitate, ‘ This is what we have been praying for so long, and now the Lord has answered our prayers.’

“ Having remained for some time under this friendly roof, they were preparing to take their leave, fully intending to repair on board their vessel to pass the night : but in this they were prevented. Mrs. N., on learning their intention, gave them to understand, that, as her house was sufficient for their accommodation, they must not think of removing ; and begged them to make her house their home, till they could procure a situation for themselves. Of this friendly invitation they accepted, and found, in the bosom of the family, every accommodation that genuine hospitality could bestow.

“ It was not long after Mr. Gordon had left them, before the whole Society were made acquainted with their arrival ; and from these, the intelligence soon circulated throughout the colony. On leaving the Missionaries, Mr. Gordon called on a Mr. Brown, another Preacher of the Society. These, in conjunction with others, held a little Conference among themselves, on the interesting occasion that had lately been presented to their notice. In the course of their deliberations, it was thought necessary to examine their new visitors with some degree of circumspection, to prevent themselves from being imposed upon by strangers, of whom they knew nothing, but through the pretences which they made.

“ Accordingly, early the ensuing morning, the Messrs. Gordon and Brown desired a private interview with Mr. Warren, to which he most readily consented. In this interview, they inquired if Mr. Warren had brought with him any letter from the Conference, or Dr. Coke, through which the sincerity of his designs could be ascertained. ‘ We do not doubt,’ they observed, ‘ that you are properly sent out to us, but still we wish to have some clear evidence of it, to satisfy others rather than ourselves.’ Having spoken thus much, Mr. Warren presented them with a letter which I had written, for this express purpose, prior to their departure. On reading this, they appeared highly gratified, and manifested the utmost readiness to accede to the wishes and propositions which it contained.

“ On the following morning, Nov. 14th, Messrs. Gordon

and Brown intimated their intention to convene the Society in the evening, to hear the letters read which Mr. Warren had brought, and to introduce him and his colleagues as their future ministers. They then hinted at the propriety of Mr. Warren's embracing the first opportunity to wait upon the Governor, in company with themselves, that he might be presented to his Excellency, as a person sent out by the Methodist Conference to be their Superintendant, and to give him to understand, that they received him in that capacity. As both of these proposals were congenial to Mr. Warren's views, he readily acceded to them. Accordingly, in the evening the Society met, and on the ensuing morning, in conjunction with the brethren, Mr. Warren waited on the Governor.

“The meeting of the Society was opened with singing and prayer, immediately after which one of the leaders read Dr. Coke's letter. This was followed by a short pause. Mr. Brown then, in a feeling and an affectionate manner, expressed the happiness which he felt, on account of a person being appointed to take charge of them; observing that, ‘of late, he had entertained the strongest persuasion, that God was about to provide for them in this way.’ A Mr. Wilkinson, another member present, went still farther; declaring, that ‘about two months since, it was strongly impressed upon his mind, that a person was coming to take charge of them, and that he was already on his way.’ These impressions he had several times communicated to his friends, some of whom were ready to conclude, that imagination had carried him too far. This extraordinary fact has since been attested by several evidences, who had repeatedly heard the relation from his lips, long before the Missionaries approached the African shores.

“When these had concluded, Mr. Gordon, who for several years has been the Superintendant of the Society, observed, that ‘a great weight had long rested on his mind. This arose from having the whole care of the Society occupying his attention, and especially as his employment, which was that of fishing, led him to be frequently absent from home. From these considerations, he was highly gratified to find that a person had arrived from Europe, to ease him of the burden

which he had long been compelled to bear.' In this general satisfaction the Society acquiesced, and the Meeting concluded with smiles of mutual congratulation, and devout thanksgiving and gratitude to God.

"The day following, they waited on his Excellency Governor Maxwell, and were received by him with all that affability and condescension, by which an enlightened and liberal mind is distinguished. On being informed that they were Missionaries from England, belonging to the Methodist Connexion, and that they were come to the colony in this character, and with an intent to keep schools, he expressed his satisfaction. He also observed, 'That though it was his duty to respect, in a particular manner, the Established Church, yet he was not opposed to other sects, and that he sincerely respected all good men.' Mr. Warren expressed his pleasure at finding him actuated by sentiments so liberal, and intimated his hope, that he would never find from them an occasion to reproach himself with an ill-timed liberality.

"Mr. Warren, having thus obtained from the Governor his full and free consent to begin his Missionary labours, entered on his important work on the 15th of November, 1811. He preached in the evening, to a crowded congregation, in the Chapel which these pious Blacks had erected some years before. The people who assembled were deeply attentive, and highly delighted with the truths they heard. A pleasing solemnity rested upon all; and their behaviour was such as might shame the conduct of many who despise the Negroes, and view them as an inferior order of beings.

"On the 16th, Mr. Warren met the Stewards and Leaders of the whole Society, and was much pleased with that strict attention to discipline, which, with all their disadvantages, they had carefully maintained. In some respects, the forms of their proceedings were rather novel; but through the whole of their economy, they had contrived to keep vital religion constantly in view. And even in those branches of discipline, in which they had deviated from the practice of the Methodists in England, they were less removed than in point of geographical situation.

"As we had not heard from the Society in this colony for

some time prior to the sailing of these Missionaries, we had estimated their number at fifty, and as such they stand in our Minutes. But on the arrival of the Missionaries, they were agreeably surprised to find no less than one hundred and ten persons, against whom nothing could be brought that could stigmatize them as unworthy members. These not only walk worthy of their vocation, but a considerable portion of them profess to enjoy the love of God in their hearts, and their lives afford a convincing evidence of the sincerity of their profession.

“ The Society, being in earnest to work out their salvation, on finding Mr. Warren established among them, manifested a farther solicitude to enjoy, through his instrumentality, every means of grace, to which, as Christians, they thought themselves entitled. Accordingly, Mr. Gordon was requested, by some among them, to inquire if Mr. Warren was legally qualified to administer the Sacrament. On being answered that he was, a new burst of joy succeeded. ‘ Now,’ he exclaimed, ‘ we have fresh reason to be thankful to God.’ He then intimated, that it was the desire of the Society to have this ordinance administered in the Chapel, and in this declaration, all the Leaders and Stewards present readily concurred. But though, in this instance, Mr. Warren complied with their request without any hesitation, he thought it necessary to fix the times of administration under some restrictions. This was done, that none of the Society might be prevented from attending to receive the Sacrament at Church. It was, therefore, finally determined, not to interfere with the hours already engrossed by the Church; that nothing might wear the appearance of hostility; and that no occasion of offence might be given to the worthy Chaplain of the colony, whose enlightened liberality, like that of the Governor’s, exhibits a living comment on the spirit of this colonial constitution.

“ Mr. Warren, and his colleagues, had not long continued to preach, before they had the happiness to perceive some fruit of their labour. On the 26th of November, immediately after preaching was ended, seven persons presented themselves to him, and desired to be admitted on trial. These, on

a former occasion, had been members of the Society; but through the abounding of iniquity, their love had waxed cold. But since the arrival of the Missionaries, the word preached had again reached their hearts, and made an impression, which, we hope, will never be erased. These, we trust, are but the beginning of brighter days, the first-fruits of a glorious harvest, which long-neglected and much-injured Africa shall soon present to God.

“ On the minds of some other hearers, a spirit of seriousness has also rendered itself visible; but we have no proper criterion, by which to judge of its deepness, until we perceive that it is lasting, by the effects which result from it. We learn from our Bibles, that faith cometh by hearing; and from the letters of our Missionaries, that the Chapel in Sierra Leone is crowded with serious and deeply attentive hearers. In addition to this, the utmost harmony prevails throughout the Society, the members of which strive together for the hope of the Gospel. What may we not expect from the divine blessing, under this happy combination of auspicious circumstances? We have the promises of God to support our faith, in the full exercise of its most extensive powers.

“ Though the Chapel which the Methodists have in this colony, will contain about four hundred persons, it is not sufficiently large to hold the Congregation. Like most of the buildings in the settlement, it is formed of timber, and, on this account, is more frequently in want of repairs, than it would be if composed of more durable materials. Mr. Warren thinks that ere long a new one will be necessary, but this must be a subject for future consideration. The members of Society, in general, are rather poor; but no exertions on their part, they say, shall be wanting, to assist in carrying on the blessed work which is now advancing. Poverty, however, must circumscribe these exertions; so that the Missionaries must look to their friends in England, for some time at least, for their chief support.

“ On the importance of carrying the Gospel into Africa, and the magnitude of the undertaking, it is needless to expatiate. It is not a solitary island, nor even an archipelago, which we are about to visit, but a continent, peopled with

nations of which we scarcely know the names. We have a promise, that 'Ethiopia shall stretch out her hands unto God.' We cannot, therefore, but conclude, that the sending of the Gospel among its once favoured, but now benighted, inhabitants, is the most likely way to accomplish this great event. During a series of years, we have compelled Africa to weep tears of blood; let us now endeavour to brighten her countenance with the smiles of joy, as some compensation for the injuries we have done her. Already has the legislature of our country shewn us the way, by putting an end to the slave-trade, and by refusing to extort from her groaning children another pang. Let us follow the bright example thus set before us, by applying the Balm of Gilead to heal her wounds.

"But future events are known only to God. We can use the means, but divine power is necessary to render them efficacious. We know that the promises of the Gospel extend to the whole human race, and that in due time these shall receive their full accomplishment. Already, the 'Day-spring from on high' has visited many barbarous parts of the earth; and we trust that the time is near at hand, when the Sun of Righteousness shall rise upon the moral world, with healing under his wings."

But since the Conference, we have heard that Mr. Warren is dead: owing to his great exertions, he brought on a fever, which terminated his earthly existence.

The Methodists there are now without a Minister; but we hope the Lord will hear the cry of his people, and send them a Preacher after his own heart.

The following minutes were agreed to:—

Q. What directions are necessary respecting Public Worship? A. 1. We request that all our Chapels may be furnished with hassocks, or with kneeling-boards; so that every excuse may be taken away from those, who persist in the *irreverent* and *unscriptural* custom, of *sitting* while at prayer: 2. We desire that all our Preachers will strongly urge on their Congregations, the propriety and importance of standing while they sing the praises of God. 3. The Conference judge it expedient to **refuse**, after this present year, their sanction or consent, to the erection of any organ in our Chapels. 4. Where



organs have been already introduced, the Conference requires that they shall be so used, as not to *overpower*, or *supersede*, but only to assist our *congregational singing*: and that they shall be considered as under the control of the Superintendent, or of the officiating Preacher for the time being, whose *right* and *duty* it is to conduct every part of the public worship of God. Let no Voluntaries be played during the time of Divine Service; and let all the rules respecting Singing and Instrumental Music, be uniformly enforced.

*Q.* What can be done for the spiritual benefit of the children of our people? *A.* Let the good old custom, of holding a children's meeting once a week, be revived in every town, and wherever else it shall be found practicable; and let all the Preachers turn their serious attention to this important subject. We also recommend, that the "Instructions for Children" should be used in every Methodist family.

This Conference agreed, 1. That those Preachers who have completed the usual period of probation, without any complaint being brought against them, and whom their District Committee, after a strict examination, shall *unanimously* recommend, shall be esteemed as *virtually* received into full connexion, without attending the Conference. But they may be publicly received at the District Meeting, if it shall be deemed expedient. 2. We direct our Superintendants to hinder foreigners, and all persons, from making Collections in our Chapels, without the consent of the Conference; and we advise our people to withhold their subscriptions from all persons, who have not applied for, and received the consent of, the Conference, in a regular way. 3. We refer to the ensuing District Meetings, the following proposal of the London District, on which they are directed to report their opinion next year: "In order to promote the erection of new Chapels where they may be wanted, to assist those Chapels which are overburdened with debt, and to relieve the Preachers from the disagreeable necessity of going to collect money from Circuit to Circuit, while their own proper work is unavoidably neglected:—we *unanimously* recommend, that a *Fund for Chapels* shall be formed in each District, by monthly or quarterly subscriptions, to be received by the Preachers in

their respective Circuits. This fund shall be under the entire management of the District Committees, who should direct, from year to year, the sum to be given in each case, and appoint a Treasurer to hold the surplus, as well as a Secretary to keep the accounts; which accounts should be produced annually at the Conference." Owing to the pecuniary circumstances of several Districts, this fund was not established.

4. We direct, that all our Superintendants shall take immediate steps, to settle the Chapels on the "Methodist Plan," which are now built, if not already settled on proper trustees; and that the Preachers shall not occupy any Chapel which may be built in future, until it is settled in a proper way. 5. We advise, that a book be provided in every Circuit, and that an abstract of the several trust-deeds of the Chapels in that Circuit, be registered in such book; so that the nature of the trust, the names of the trustees, and the places where the deeds are lodged, may at any time be known by the Superintendant Preachers. 6. Let all the Travelling Preachers, where Sunday Schools are established, be members of the Committees of those Schools which belong to us; and let the Superintendant preside in their meetings. 7. As many of the children as can possibly be accommodated with room, ought invariably to attend our public worship, *at least once on every Lord's Day*. 8. We direct, that no person not willing to join our Society, shall be admitted to a Love-feast more than once; nor then, without a note from a Travelling Preacher. We entreat both our Preachers and our Stewards to observe this direction; and let it be also understood, that any person **who** is proved to have lent a Society-Ticket to another, not in Society, for the purpose of deceiving the door-keepers, shall be suspended for three months.

It was also added, "Resolved unanimously, That the thanks of this Conference be returned to Mr. George Story, for his long and faithful services in our Printing-Office, and that this Resolution be printed in our Minutes."

Mr. Story was appointed Editor and Corrector of the Press, in the year 1792; so that he was sixteen years employed in that service. The resolution just now passed, shews the sentiments of the brethren respecting, 1. The improvements

he had made in our Magazine and other works. 2. His diligence in attending to the trust reposed in him. 3. The pleasure he gave the whole body of Preachers and people.

“Resolved unanimously, That the thanks of this Conference be returned to Mr. Robert Lomas, for his very laborious, faithful, and successful services in our Book-room, and that this resolution be printed in our Minutes.”

“Resolved unanimously, That Mr. Lomas be requested to accept the office of General Auditor of all our accounts; and that he be authorised to procure such assistance in that work, as he may judge necessary.”

Mr. Lomas was appointed Book-Steward in the year 1804. His labours for four years in that department, were beneficial in the highest degree: the effects of them remain to this day.

At the Irish Conference of this year, (1808,) it was agreed, 1. That no Methodist Preacher shall contract marriage with any woman, who has a parent or parents living, (whatever be her age,) until he shall have, unequivocally, the consent of such parent or parents; and if he do marry without such consent, he shall be either suspended or expelled, according to the circumstances of the case. 2. If he marry any young woman who is under age, and has no parents alive, without the consent of her guardian or guardians, he shall be subject to punishment as above.

The English Conference, in the year 1809, considered the subject of the marriage of daughters, without the consent of their parents, and expressed their sentiments thus: “We agree to confirm and re-publish the Minute formerly printed on this subject by Mr. Wesley: and resolve, that if any Preacher violate this rule in future, he shall, on proof of such violation, be excluded from this Connexion.” The rule is at page 96, of this History.

In the beginning of this year, (1808,) the brethren, considering the low state of the Welch Methodists, with regard to religious knowledge, set on foot a Magazine, printed in the Welch language, to be delivered monthly. It has been of use; but now (1812) that Mr. David Rogers is the Editor of it, and it is printed at the Conference Office, it is likely to be more abundantly useful. Mr. Owen Davis, and his Welch

brethren, are careful to furnish the Editor with materials for this miscellany; they have a striking example in the English and Irish brethren.

The sixty-sixth Conference was held in Manchester, July 31, 1809. Mr. Thomas Taylor was chosen President, (he filled that office thirteen years before, at the London Conference, in the year 1796,) and Mr. Joseph Benson, Secretary.

Ten of the Preachers died in the preceding year: Mr. Thomas Stanton, Joseph Thompson, John Fisher, James Denton, John Ashall, John Foster, sen. William Vipond, Thomas Longley, John Hearnshaw, and William Harrison. These all died in the faith. They were all young men, except Mr. Joseph Thompson, who was an old Preacher, he having travelled thirty years, he died, in the 77th year of his age, rejoicing in Christ Jesus, having no confidence in the flesh; and Brother Longley, who travelled twenty-six years.

Of WILLIAM VIPOND, the brethren speak as follows: A man of a most excellent spirit, strong sense, sound judgment, extensive information, and deep piety. His ministerial abilities were great, his manner devout, his language pure, correct, and impressive. He not only spake the words which became sound doctrine, but he put forth all his strength, both of body and soul, in the work. In every Circuit where he laboured, his preaching was highly prized by the wise and judicious, and remarkably useful to all who possessed true religion, or were seriously inquiring after it. For several months previous to his death, he suffered much; but he suffered with that fortitude which becomes a man, and that calm resignation which becomes a Christian. At length, worn out with labour and afflictions, he died as he lived, with unshaken confidence in God, in the 33d year of his age, and the eleventh of his itinerancy.

The following minutes shew the concern of the brethren, for the furtherance of the work of God:—

“ 1. It has already been agreed, ‘ That no Circuit shall be *divided*, till such *division* has been approved by their respective Quarterly Meetings.’ But the boundaries of existing Circuits may be regulated, and partial alterations made, without dividing them, or making any new Circuit; and such arrange-

ments the District Meetings have authority to make; subject, however, to the decision of the Conference, if there be any appeal against them.

“ 2. Any person who applies to the Quarter Sessions for a license, without the previous knowledge and consent of the Superintendent, and his colleagues, and of the Local Preachers, or Quarterly Meeting of the Circuit in which he resides, shall not be suffered to preach amongst us.” The design of this minute was to prevent improper Local Preachers from getting licences, sometimes with a view to prevent their serving in civil and military offices.

“ 3. We most earnestly recommend to all Methodist parents, and heads of families, regular and serious attention to the duty of *catechizing*, and otherwise *instructing*, by free and affectionate conversation, on the subject of religion, their children and servants. And we advise that, in every family, some convenient season should be *statedly* and *sacredly* set apart, on every *Lord's Day*, in the intervals of public worship, for those most important purposes; and that, according to the directions in our Minutes of last year, Mr. Wesley's Instructions for Children, should be used in every Methodist house.

“ 4. The Conference strongly enforce on all the Preachers, the duty of attending to the rules already in existence, which require, that in every place where we have public service on the Lord's Day, in what are called canonical hours, the sacred Scriptures shall be regularly read.

“ 5. We request our brethren to observe strictly the rule, which directs that notes of recommendation shall be given by the Preachers, to persons who remove from one Circuit to another; and for this end, printed notes, ready to be filled up, may be had by the Superintendants, on application to the Book-steward.”

Mr. Lee, in his History of the American Methodists, makes the following remarks on this year, 1809:—

“ It is now just forty years since [the first Methodist Preachers were sent to America, by Mr. Wesley; they came over in 1769. In the United States, there are 324 Circuits, 589 Preachers, and 163,038 Members.

“ During the same period of forty years, more than 3000

Local Preachers were raised up amongst us. In the same year, (1809,) Bishop Asbury collected the names of those Local Preachers that were then living, and in connexion with the Methodists. Their number was 1640."

The sixty-seventh Conference was held in London, July 30, 1810. Mr. Joseph Benson was chosen President, (he filled the same office eleven years before, in Bristol, in 1798,) and Dr. Coke, Secretary.

Thirteen of the brethren died since the last Conference; namely, William M'Allum, Richard Arter, Thomas Warwick, William Cox, Thomas Biggins, James Parkinson, William Sanderson, Abraham Haigh, John Sandoe, Robert Lomas, John Leach, John Allen, and John Mason. The brethren spoke honourably of them all. I shall record what they said of the last three.

JOHN LEACH. After labouring several years as a Local Preacher, this valuable man commenced, in the year 1773, his Itinerant ministry, which he exercised with fidelity and success. To a zeal which no difficulties could extinguish, he added a simplicity of manners, and a rectitude of conduct, which would have reflected no disgrace on the Christian Church in its purest ages. As a Preacher, he was plain and perspicuous, dwelling much on the essential doctrines of the Gospel. Having travelled in several of the most arduous Circuits in Great Britain and Ireland, and nearly exhausted his strength in a work which he preferred to every other, he retired to Rochdale, in 1803, after having travelled thirty years, where he spent the remnant of a laborious life, in visiting the sick, and in preaching occasionally, as his strength would permit; and finished his course, in joyful assurance of a crown of righteousness, January 12, 1810, in the 74th year of his age.

JOHN ALLEN. A man of good report among all who knew him, and a judicious, faithful, and affectionate Preacher. He began his Itinerant labours in the year 1766, and continued to travel, with very great approbation, and considerable success, till the year 1799. He travelled thirty-three years, when, by various infirmities, he was obliged to retire from public life, and was appointed a Supernumerary in Liverpool. Here he

preached occasionally that Gospel, which had long been the joy and delight of his heart; and, though he had often to struggle with much weakness, used cheerfully to say, "I love my Master and his work." Of late, he was unable either to preach, write, or walk; but would not relinquish his attendance on the ordinances of God, while any means could be contrived to carry him to the Lord's house. The means of grace were, to the last, the proper element of his soul. Meekness, gentleness, simplicity, resignation, and humility, were Christian tempers which he possessed in a high degree; and one who was long and intimately acquainted with him testifies, that for many years, he never was observed to be ruffled with pride or anger. Ten days previous to his departure from this world, in preparing to come to the Chapel, he had a fall, which occasioned much pain in his side; after this his strength rapidly declined, and on Tuesday, February 20, 1810, in the 73d year of his age, the weary wheels of life stood still. In the morning of that day, though unable to converse much, he was remarkably recollected; and when asked by a friend, "Have you strong confidence in God?" he replied, "Yes." A fuller account of Mr. Allen appeared in the Methodist Magazine for 1812.

JOHN MASON, in the 78th year of his age. He continued to labour with great usefulness, approbation, and unblemished character, from the year 1764, till the year 1797, *i. e.* thirty-three years; when, owing to increasing infirmities, he was obliged to desist from a more active life, and confine his labours within a narrower sphere. He settled at West Meon, a village near Portsmouth, from whence he used to visit the neighbouring Societies, and supply the lack of the Travelling Preachers, when called away on necessary business; on these occasions, his sermons were remarkably blessed to the people, and particularly those of his latter days. On the 22d of April, 1810, being Easter-Sunday, whilst worshipping in West Meon Church, he was taken ill, and continued to languish till the Friday following, when his spirit entered into the kingdom of God. A person who was intimately acquainted with him in all the relations in which he stood to society, and to the Church of Christ, speaks of him in the following

manner: "When I say that Mr. Mason was a *man*, I use the word in its noblest sense. He made it the study of his life to maintain this character, by cultivating his mind in every branch of useful knowledge within his reach, and his profiting was great. In the history of the world, and the history of the Church, he was very extensively read. With Anatomy and Medicine he was well acquainted, and his knowledge of Natural History, particularly of Botany, was very extensive. In the latter science, he was inferior to few in the British empire. His botanical collections would do credit to the first museum in Europe, and especially his collections of English plants, all gathered, preserved, classified, and described by himself. But this was his least praise. He laid all his attainments in natural sciences, under contribution to his theological studies: nor could it ever be said, that he neglected his duty as a Christian minister, to cultivate his mind in philosophical pursuits. He was a *Christian man*, and in his life and spirit adorned the doctrine of God his Saviour. The decency, propriety, and dignity of his conduct, through the whole of his life, were truly exemplary; and his piety towards God, and his benevolence towards man, were as deep as they were sincere. I am constrained to add, he was a *man*, take him for all in all, I shall not look upon his like again."

The following minutes shew the zeal of this Conference for the prosperity of the people:—

"1. As several complaints have been made of great impositions, practised upon some of our simple people by Quacks and Empirics, especially such as pretend to cure all diseases in the eyes: We are unanimously of opinion, that no countenance or support should be given to such persons; and we earnestly exhort all our Preachers, both Itinerant and Local, and all the members of our Societies, to have no intercourse or connexion with them.

"2. On mature consideration, the rule which permitted Preachers to be *formally* and *publicly* admitted into full connexion at the District Meetings, is now repealed: and the solemn designation of our young Preachers to the work of the Christian ministry among us, by their *formal* admission into full connexion, shall take place *only* at the annual Conference.



“ 3. The Chairmen of our Districts are required, not only to examine very minutely, in their District Meetings, all persons proposed to travel as Preachers among us; but also to report very minutely, in their District Minutes, for the consideration of the Conference, the opinion of the District Meetings, after such examination, respecting their *health*, *piety*, and *moral character*, ministerial *abilities*, belief of our *doctrines*, attachment to our *discipline*, and freedom from *debt*, as well as from all *secular incumbrances*. In the same District Minutes, the Preacher who recommends any candidate, shall state his age, and sign a recommendatory character of him, which may forthwith be copied, if the Conference receive such candidate upon trial, into the book provided for that purpose.

“ 4. In some places, and in some particulars, we find our discipline has not been sufficiently enforced. Tickets have been given to certain persons, who have entirely given up Class-meeting; and Leaders have given notes of admission by their own authority. Let our Superintendants take care to put an end to these irregularities; and let them also require all our Leaders, regularly to attend their respective Leaders' meetings.

“ N. B. The account of receipts and disbursements of the three Collections and Contributions, namely, Kingswood Collection, Yearly Subscription, and Preachers' Fund Contribution, laid before the Conference, is, by their order, published this year in an appendix to these Minutes, and sold separately.” The same has been done ever since. The Mission Collection is published at the end of the Annual Report of the Missions, which is given to the subscribers.

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## CHAPTER XIV.

*From the Conference in 1811, to that in Leeds in 1812.*

THE sixty-eighth Conference was held in Sheffield, July 29, 1811. Mr. Charles Atmore was chosen President, and Dr. Coke, Secretary.

Before I enter on the subjects of this Conference, I shall give an account of some of the persecutions of the Methodists.

My reasons are, 1. To remind us of the privileges we enjoy under the British Government. 2. To point out ONE among the excellencies of his present Majesty, King George III., namely, his great regard for the freedom of religious worship. 3. To increase our gratitude to God, the Fountain of all our mercies, from whom every good and perfect gift doth proceed.

#### PERSECUTION.

In the former part of this History, we see what the Methodists suffered from lawless mobs. In general, the Magistrates stood their friends, and granted relief to the Methodists when applied to. But since Mr. Wesley's death, steps were taken to silence them by the strong arm of law. The first instance of this kind that took place, was in the year 1792. A law passed in the Island of St. Vincent's, which made it criminal for any Minister, except one of the Established Church, to preach in that Island, unless he had resided there, as a respectable citizen, for twelve months prior to his attempting to preach, and was licensed by the State. This the Legislators saw, would directly strike at the root of Itinerancy. The penalty, for the first offence, was ten *Johannes*, or imprisonment for not more than ninety days, nor less than thirty: for the second, such corporal punishment as the Court should think proper to inflict, and banishment: and, lastly, in return from banishment, DEATH. In consequence of this law, our worthy brother, Mr. Matthew Lumb, was apprehended, and cast into prison, because he had preached the Gospel in our own Chapel, built with our own money, on our own ground, to the poor Negroes. The only crime alleged against him was, "*He broke the law;*" for his behaviour was such, that every one said HE was a good man. Dr. Coke visited him in his confinement; and when he returned to London, he, with Mr. Thompson, and the other Preachers then stationed in London, laid the matter before his Majesty's Privy Council: and they had the felicity to find that their prayer was heard; for on the thirty-first of October, 1793, the Right Honourable Henry Dundas, one of his Majesty's Principal Secretaries of State, informed them, That his Majesty, in Council, had been graciously pleased to DISANNUL the Act of the Assembly of

St. Vincent's. Mr. Dundas likewise assured them, That his Majesty's pleasure would be notified, by the first packet that sailed to the West-Indies.

The second was a law that passed the three estates of the Island of Jersey, for the banishment of all our brethren, able to bear arms, except they would perform the manual exercise, and the other military evolutions, on the Lord's Day. This law passed in the year 1798, when Mr. Mark Daniel, and Brother De Quetville, laboured there. While this continued, the Methodists were greatly distressed; but by the indefatigable labour and attention of Dr. Coke and Mr. Mather to this business for two months, almost day and night, and the blessing of God crowning their efforts, they were informed, his Majesty, in December, 1798, had been graciously pleased to refuse his royal assent to this unscriptural law. The Government even furnished Dr. Coke with credentials, in order to put an end to the persecution, and reconcile the parties. He took a winter's voyage to Jersey, and, by the blessing of God, was the happy instrument of promoting peace,

The third was a law which passed in the Island of Bermuda, the 24th of May, 1800, which forbid any Minister, (except of the Church of England,) to preach, lecture, or exhort, either by writing, or printing, or speaking to, or teaching in any wise, under the penalty of fifty pounds, and an imprisonment of six months, without bail or mainprize. The same penalty was to be inflicted on any person who would take upon himself the office of a Schoolmaster, unless regularly invested with Holy Orders, according to the Rites and Ceremonies of the Church of England. And the same penalty was to be inflicted on any house-keeper who should let any Minister preach in his house, or any Schoolmaster instruct youth under his roof. This law was to continue in force three years, and then expire, if not renewed. The consequence of this law was, our faithful Missionary, Mr. John Stephenson, and his worthy host, Mr. Peter Pallais, were both apprehended and thrown into prison, and suffered the penalty. Mr. Pallais only let Mr. Stephenson preach in his house. The fine was not exacted. Mr. Stephenson returned home, as he had no opportunity of exercising his ministry. By laying this

distressing case before his Majesty's Privy Council, the Government of that Island did not renew the law; so that since then, our Missionaries are cordially received there, and their labours crowned with success. Mr. Joshua Marsden has been rendered a great blessing to the people; he has laboured there from the Conference in 1807, to 1811. His letters, published in the Magazines, are very interesting. He is now succeeded by Mr. James Dunbar, another useful man.

The fourth was a law which passed in the Island of Jamaica, December 18, 1802, which forbid any Missionary, unless sent by the Church of England, from preaching in that Island, and that every such person should be esteemed a rogue and a vagabond; and for the first offence after the passing of this law, should be kept to hard labour, for the space of a month, in the work-house; and for every subsequent offence, for the time of six months; and if a slave attempted to exhort, he should be flogged, besides being kept to hard labour, his stripes not to exceed *thirty-nine* at one time. And that if any owner of a house, let his house, out-house, yard, or other place whatsoever, to be used for the purpose of hearing the preaching or teaching of any person, he should be fined one hundred pounds, and committed to the common jail till the fine was paid. The consequence of this persecuting law was, Mr. Daniel Campbell, who had laboured there with acceptance for more than five years, was forced to come home. This was laid before his Majesty's Privy Council, by means of Mr. Butterworth and Mr. Allan, and the consequence was, LIEUTENANT-GENERAL NUGENT, who was Governor of the Island, received the following letter from the Right Honourable Earl Camden, which he transmitted to the Speaker of the House of Assembly in Jamaica: "Sir, I HEREWITH transmit to you an order of his Majesty in Council, dated 23d of April last, disallowing an act passed by the Legislature of the Island of Jamaica, in December, 1802, entitled, 'An Act to prevent preaching by persons not duly qualified by law;' and a further order of his Majesty in Council, of the same date, to which is annexed the draught of a bill upon the same subject, which,

in compliance with the directions contained in the said order, I am to desire you will take an early opportunity of proposing to the Assembly, to be passed into a law.

“ June 7, 1804.”

The Assembly met on the 17th of December, 1804, and declared, “ That they were of opinion, that any attempt from the Board of Lords of Trade and Plantations to his Majesty, or of any other, to direct or influence the proceedings of this House, in matters of internal regulation, by any previous proposition or decision on what is referred to, or under their consideration and deliberation, is an interference with the appropriate functions of the House, which it is their bounden duty never to SUBMIT TO.”

This law silenced our Preachers; they met Classes, and visited the sick; that was all they could do: meanwhile the Committee at home was not idle; they brought the matter again before his Majesty's Privy Council, and it was declared, “ At the Council Chamber, Whitehall, the 23d of May, 1809, by the Right Honourable the Lords of the Committee of Council, appointed for the consideration of all matters relating to Trade and Foreign Plantations, the King repealed the persecuting law passed in Jamaica, and allowed liberty of conscience to all his subjects there.” He also, “ commanded the Legislature there, to make no more laws relative to religion, without first laying a copy of them before himself in Council.” Notwithstanding this, the Legislature of Jamaica found means to defeat the Christian designs of his Majesty; they shut up our Preaching-house, and silenced our Missionaries.

About this time, the Right Honourable Lord Viscount Sidmouth began to call the attention of the nation to the Toleration Law, after having made some proposals, which were agreed to, respecting getting the number of Dissenting Chapels in the nation; also, the number of persons licensed as Dissenting Preachers, for a given number of years: he, early in the year 1811, brought before the House of Lords his Bill, which he called, “ An Act to explain and render more effectual, certain acts of the first year, of the reign of King William and Queen Mary, and of the nineteenth year

of the reign of his present Majesty, so far as the same relate to Protestant Dissenting Ministers."

If this bill had passed, it would have been a great infringement of the laws of Religious Toleration. It is unnecessary now, to point out all the hardships and inconveniencies it would have exposed the Methodists and Dissenters to. The Dissenters were alarmed, and so were the Methodists. Our Committee in London exerted themselves with all their might, to procure petitions against the bill. Every thing was done religiously that could be done.

The number of petitions presented against the bill, by the Methodists and Dissenters, was 620: one petition was signed by above 4000 persons. Many religious Churchmen signed the petitions; and, I am informed, some of the Clergy of the Church of England. From the shortness of the time allowed for getting petitions, it was not possible to procure them from places farther than one hundred and twenty miles from London. How great must have been their number, had the United Kingdom an opportunity of expressing its sentiments on the subject of Religious Toleration!!

The second reading of the bill came on in the House of Peers, May 21, 1811. Several Noble Lords spoke on the occasion. Lord Erskine proposed that the second reading of the bill be put off to that day six months, which was carried without a division.

Lord Erskine, in the course of his speech, spoke as follows of the late Mr. John Wesley. He said, "He was the founder of a numerous body of Christians; that he had the honour to be acquainted with him, that he heard him expound the word of God; whose labours," said he, "had not been equalled since the days of the Apostles, for general usefulness to his fellow subjects. A man, more pious and devoted, more loyal to his King, or more sincerely devoted to his country, had never lived." The names of the Duke of Norfolk, the Marquis of Lansdown, the Earl of Moira, Earl Grey, Earl Stanhope, Earl Rosslyn, the Earl of Lauderdale, Lord Holland, and Lord Erskine, will be always esteemed by the Methodists and Dissenters, and also by many pious Church-people, for standing forth in defence of Religious Toleration.

The following is the number of persons licensed as

Dissenting Teachers, from 1760, to 1810, *i. e.* for

fifty years - - - - - 3672

The number of Chapels during the same period - 12,161

This was laid before the House of Peers in May, 1810.

April 5, 1811, the following returns were made, by the Archbishops and Bishops, of the number of Churches and Chapels of the Church of England, in every Parish of 1000 persons and upwards; also of the number of other places of worship, not of the Establishment.

Total of Churches and Chapels of the Church of

England - - - - - 2547

Total of Chapels and Meeting-Houses, not of the

Church of England - - - - 3457

Besides many private houses used for religious worship, not enumerated.

Here, even in England, attempts were made to prevent the Methodists worshipping God; but, by an appeal to the higher Courts, justice was always granted us.

The following is taken from the London Papers of Thursday, May 29, 1794:—

“ Court of King’s Bench.

“ The KING, *versus* COLE, and others.

“ On Saturday, the Defendants, who had been convicted of a Conspiracy, in riotously assembling at a Chapel, (at Great Barfield, in Essex,) in the Connexion of the late Rev. Mr. Wesley, assaulting the Preacher, and committing other acts of violence, were brought from NEWGATE into Court, to enter into sureties to appear to receive sentence when called for, and also for their future good behaviour.

“ Mr. GARROW stated to the Court, that the persons who appeared as Sureties for the Defendants, were some of the INSTIGATORS of the RIOT. One was a Parish-officer, and another a Clergyman, belonging to the Church. The Prosecutors, he said, were called Methodists, but were men whose conduct was distinguished for order and decorum. He was persuaded that the Court would teach these men, that they were not to insult any persons who differed from them in religious opinion; but that other men, by the law of England,

had as much right to exercise unmolested their mode of worship, as these Churchmen, who had boasted, '*they had a good Church.*' He hoped the *Parson* would tell this to his Congregation the ensuing Sunday.

"Lord KENYON said, the offence of which the Defendants stood convicted, was of great magnitude. His Lordship desired that the Defendants and their Sureties might remember, that the same law secured to the Methodists and Dissenters an unmolested right of religious worship, as to the Members of the Established Church, and that it was as great an offence to interrupt the former as the latter.

"The Defendants and their Sureties entered into recognizances of one hundred pounds each, to appear to receive judgment, when called for by the Court, and for their future good behaviour."

The riot took place in 1793. The cause was tried at the Assizes at Chelmsford. The trial at large was taken down in short hand, and afterwards published.

Another instance of the kind which I shall mention, took place at Pershore, in the county of Worcester, in a house situate in the Newland there. The house was duly licensed. The small Society, together with other well-disposed persons, have many times, both before and at Divine Service, been molested, and grievously persecuted. The Preachers have several times been stoned, and pelted with mud and dirt, and their lives put in jeopardy; the house assailed with mud and stones, and the occupier of the house rendered insecure in his person and property. The windows and window-shutters have been several times broken, and, in fact, nothing left unattempted, by outrageous mobs, to deter the Preachers from preaching in this place, and to annoy the occupier of the house, his family, and the persons who choose to attend the service. And in these proceedings, as is usually the case, it appears, that the ill-disposed have been encouraged by persons who ought to have known better. The indictment against the rioters, was removed from the Quarter Sessions for the county of Worcester, by *certiorari*, and came on to be tried at the Assizes, in which Mr. Hunt, who is a man of property,



and a tanner at Pershore, and others, were charged with a riot in the said licensed house, on Sunday, the 13th of January, 1811, and for breaking the windows and shutters, throwing stones, and assaulting and wounding one Mary Tomlins. The offence was most circumstantially and clearly proved, and not the least evidence adduced by the Defendants, either in denial or extenuation of the charges.

The learned Judge, Justice GROSE, in his most perspicuous charge, and summing up of the evidence, on this occasion, noticed, emphatically, that a great riot, and disturbance of the public peace, had taken place, very disgraceful to all concerned in it, and this upon a Sunday evening! He commended the wisdom of our ancestors in passing the Toleration Act, and declared, that these proceedings were against the well-being of the Establishment, as well as against good order and serious feeling; for that no one proves himself more friendly to the Establishment, than he who allows other persons to enjoy their religious worship without molestation. By the way, the Judge introduced a short eulogium on the talents and learning of the late Rev. John Wesley, the revered founder of this religious Society; and noticed, concisely, the chief points of difference between the Wesleyan Methodists and the Establishment. He took notice, that the parties assembled were not a private meeting to hear a mere *enthusiast*; but to hear a *licensed* Preacher, in a licensed Meeting-house. He noticed, no evidence had been adduced for the Defendants, either in denial or extenuation. That no devout man could have gone into that place of worship, and remained with his hat on, as the Defendant Hunt had done, besides his putting out the candles, as proved, and his indecent and riotous conduct there. And that it was impossible to hear the evidence gone through, without every friend to order being satisfied, that the parties had been guilty of a most atrocious riot.

The jury then returned a verdict of *Guilty*, against the parties. It is hoped, the example made of these offenders, will be held in lasting remembrance by all persons, whatever be their situation in life, who, out of bigotry, or any other improper motive, shall be inclined to prevent or interrupt

peaceable and well-disposed persons, legally assembling to worship their Creator.

*Evesham, March 19, 1811.*

Another instance, of the same kind, took place against WILLIAM KENT, a member of our Society, in the county of Berks.

William Kent was convicted, before William Henry Price, Esq. in the penalty of £20, for preaching and praying in a Meeting, or Conventicle, held in an uninhabited house, on Sunday evening, the 21st of October, 1810, in other manner than according to the Liturgy of the Church of England, where five persons or more were present.

He, by the advice of his brethren, appealed against the conviction; and the cause was tried at the General Quarter Sessions of the Peace for the County of Berks, held at Reading, January 16, 1811, before the Earl of Radnor, General Gower, Mr. Hallett, Mr. Henry Marsh, and Mr. Goodlake, Magistrates for the County. The Jury brought in their verdict, "Guilty of Teaching or Preaching." The Counsel for the Appellant objected to the verdict; and in Hilary Term, an application was made, by Messrs. Gurney and Gleed, to the Court of King's Bench, for a certiorari to remove the proceedings, *in order that the same might be quashed*, and which was granted by the Court; and in the Easter Term following, the Rule was MADE ABSOLUTE WITHOUT OPPOSITION.

The Conviction and Judgment of the Court of Quarter Sessions, therefore, were quashed, and the penalty of *twenty pounds*, has been since returned, by the convicting Magistrate, to the Defendant.

The whole proceedings were taken down in short-hand, by Mr. W. B. Gurney, and published; it is now in circulation among the Methodists, and well worthy of being read, as it affords another proof of the equity of our laws, and the impartiality of our Judges and Justices.

The pious concern of the Conference for the people under their care, appears in the following minutes:—

"1. We again earnestly enforce upon all the people under our care, a conscientious and uniform attention to the important subject of *family religion*. We solemnly exhort them to

maintain the practice of daily prayer in their houses; to have stated times allotted for this purpose; to fix their morning worship, for instance, just before breakfast, and their evening worship, just before supper; to make the daily reading of the Holy Scriptures, a constant part of their domestic devotion; to require not only *some*, but *all* the members of their respective families, to be present at the time of family worship, and to allow of no excuses, except in case of sickness, or other unavoidable emergencies; and once, at least, in every week, to *catechize* their children and servants, and converse with them individually on the business of religion.

“ 2. We require all our Preachers to make particular inquiries into the state of family religion in their Circuits; to enforce the duties above-mentioned in the Leaders’-meetings, and in the Society-meetings; and to speak on the subject closely and strongly in every class, in their Quarterly Visitation of the Societies.

“ 3. We recommend to every Superintendant, to form a Committee in his Circuit, who may co-operate with the General Committee in London, for the purpose of disseminating Religious Tracts throughout the land.

“ 4. We fear that all the branches of our discipline have not been properly executed. And therefore the Conference directs, that every Superintendant shall take care that the Plans for the Local and Travelling Preachers be made by himself or his-colleagues; that no person be permitted to administer the Sacraments of Baptism and the Lord’s Supper, but a Travelling Preacher in full connexion; that the Stewards be annually changed or re-elected in every Circuit; and that the Chapels which are not yet settled, be speedily settled on the Conference Plan. The Conference desires, that all the Chairmen of Districts will inquire particularly into these matters at the District Meetings, and report the result of their inquiries to the ensuing Conference.

“ 5. In order to promote the holiness and usefulness of our Leaders of Classes, let a strict inquiry be made by the Superintendant Preacher in the Leaders’-meeting, at least twice in the year, into the moral character of all the Leaders, their punctuality in beginning and ending their Class-

meetings in proper time, and every thing that relates to their office.

“6. We again earnestly recommend to our Stewards in every Circuit, to take care that the regular weekly allowance for board, to every married Preacher and his family, shall not be less than half-a-guinea.”

Mr. ATMORE's Presidency was remarkable for the following circumstance, which, I doubt not, will be a blessing to the present and future generations of the Methodists, and which he supported with all his influence. On the subject of a new School, the Conference adopted the following resolutions:—

“1. That it is highly expedient to provide an additional School, without delay, for the education of those sons of Preachers, who cannot be admitted at Kingswood, or whose fathers may prefer another situation to that of Kingswood.

“2. That the house and estate of Woodhouse-Grove, near Leeds, in Yorkshire, are the most eligible that have been offered for this purpose; and that they be immediately purchased, on behalf of the Conference, by the PRESIDENT.

“3. That the premises thus to be purchased, shall be designated, in honour of our memorable Father in the Gospel, THE WESLEYAN ACADEMY at Woodhouse-Grove.

“4. That the estate, when purchased, shall be legally conveyed to twenty-three Trustees, on behalf of the Conference; and that the following brethren shall be the Trustees, viz. James Wood, Dr. Coke, Joseph Benson, Henry Moore, Joseph Taylor, Adam Clarke, John Barber, Charles Atmore, James Bogie, Walter Griffith, Jonathan Crowther, John Gaulter, George Highfield, William Bramwell, Richard Reece, Joseph Entwisle, Thomas Wood, John Stamp, Samuel Taylor, John Stephens, George Marsden, Jabez Bunting, and Robert Newton.

“5. That a Committee shall be appointed, to superintend the fitting-up and furnishing the Academy, and to prepare it for the purposes of education: that the said Committee shall consist of the following Preachers, and others, viz. The President and Secretary, James Wood, Charles Gloyne, George Marsden, George Gibbon, John Nelson, John Stamp, Thomas Bartholomew, John Kershaw, Alexander Suter, Jabez Bunting,

Richard Waddy, Miles Martindale, Robert Newton, William Ratcliffe, and Thomas Fletcher, Preachers: Mr. Benjamin Sadler, of Leeds; Mr. William Child, of Green-Gate; Mr. John Ashworth, of Halifax; Mr. Fawcett, of Bradford; Mr. Haley, of Bramley; and Mr. Joseph Holdsworth, of Wakefield: and that Mr. James Wood shall be *Chairman* and *Treasurer* of this Committee; and Messrs. Kershaw and Marsden, Joint Secretaries.

“ 6. That a Subscription be immediately opened by the Preachers now present; and that the Chairman of the Committee shall be directed to send a Circular Letter to every absent Preacher, requesting him, in the name of the Conference, to contribute a sum, not less than one guinea, (and more if his circumstances will permit,) towards the intended purchase.

“ 7. That the Superintendants shall be directed, in the said Circular Letter, to make immediate application, for the same purpose, to our principal friends in their respective Circuits; and to forward the monies which may be raised, to Mr. Wood, at Leeds.”

The following is the Address which Mr. Wood drew up, and which was circulated through the Connexion:—

“ TO THE MEMBERS AND FRIENDS OF THE METHODIST SOCIETIES.

“ *Very dear Friends,*

“ In the early stage of Methodism, it was judged expedient, by our greatly esteemed Father in the Gospel, to have a School for the education of the Travelling Preachers' sons, that the parents might be free from anxiety, and their children be trained up in the fear of the Lord. Kingswood School has been for many years set apart for this purpose; but, from the increase of the Connexion, it is now too small to accommodate all the sons of our Preachers who are of a proper age. Besides, its situation has prevented many of the Preachers from sending their sons to it, on account of its distance from their stations, which would have kept them from seeing their children for years together, or have taken them from their Circuits, to the injury of the people; and would have been attended with an expense which they were not well able to bear. These brethren have been allowed, from the Kingswood Collection,

£12 per annum, for each son, from eight to fourteen years of age; but this has been extremely inadequate to the expense of a proper education.

“Another School is, therefore, become necessary, to relieve the parents, and where their children may be instructed in the most useful branches of literature. Providence has graciously provided just such a place as was desired; a house, &c. called ‘Woodhouse Grove,’ beautifully situated, at a proper distance from the river Aire, with good gardens, well cultivated: the whole premises include 15 acres of excellent land. It is 9 miles from Leeds, 4 from Bradford, and 6 from Otley. The canal, from Leeds to Liverpool, runs within a quarter of a mile of the house. This place has been purchased, by order of the Conference, for the sum of £4575; and it is presumed that the alterations which must be made, and the furnishing of the house, will cost, at least, £1500 more: the whole expense will, consequently, be upwards of £6000.

“To enable the Conference to raise this money, it was proposed, 1. That each Preacher, then present, should subscribe according to his ability, and that all the absent brethren should be requested by letter to do the same. The former was done at the close of the Conference, when only 102 Preachers remained; but notwithstanding the number was so small, £428. 15s. was subscribed immediately; and it is confidently expected the other brethren will fully equal, if they do not exceed, in this labour of love. 2. That, as soon as possible, personal application should be made to all our members and friends in every Circuit, who are able to help, to assist in this arduous undertaking; and we hope they will see the necessity, and the vast importance, of our having such a Seminary in the centre of Methodism, and will, with their wonted liberality, come forward to enable us to carry into execution this long wished for plan.

“The amazing success with which it has pleased Almighty God to crown the efforts of the Methodists, as a Body, has astonished the nation. Far be it from us to think, that this has been done solely by the instrumentality of the *Itinerant Preachers*. Our dear brethren the *Local Preachers*, the *Trustees* of our Chapels, the *Stewards*, the *Leaders*, every

*pious Member* of our Societies, and many benevolent Friends, have all had their share of usefulness in this glorious work, of turning sinners from Satan to God. Yet, as our people love the *Itinerant* plan, and as our system requires that *Itinerancy* be kept up, it must appear to be reasonable that those to whom we minister should enable us to provide for our children; not to bring them up in idleness and extravagance, but to give them such an education as will qualify them to fill some useful station in civil life, or, if it should please God to call our sons to the ministry, to help them in that most important work. A good education is all that the Preachers are likely to give them; for, being cut off from secular employments, they have no prospect of laying up for their children from the profits of a trade, and their salaries as Preachers will not enable them to do it. As you have never failed to help us in the time of need, our confidence in you has induced us to purchase this place, not doubting but you will feel a pleasure in contributing to this Institution. By launching out so largely, we have shown the nation the opinion we have of our dear people, and of those kind friends, who cordially wish us success in our labours. Have you hitherto suffered by giving to support what you believe to be the cause of Christ? Hath not the Lord prospered you in your business, and returned to you an hundredfold? Will you not, then, evidence your gratitude to your heavenly Benefactor, by endeavouring to make his servants easy, happy, and useful? Possibly, some of those children who will be educated at the Wesleyan Academy, at Woodhouse Grove, may be instrumental of the everlasting salvation of some of your children. We therefore trust our opulent friends will cheerfully help, on this pressing occasion, according *as God hath prospered them*. We have laboured to serve you in the Gospel of Christ, some of us for many years; we are still willing to spend and be spent in promoting your best interests; and we humbly hope to have the pleasure, the honour, and the great satisfaction, of presenting many of you to the chief Shepherd, as a part of the souls whom he has graciously given us.

“ A Committee is appointed by the Conference to carry the above measure into effect, consisting of Travelling Preachers,

and a select number of our principal friends residing in the neighbourhood.

“Signed by order of the Conference,

“*Leeds, Oct. 7, 1811.*

JAMES WOOD.”

On the 8th of January, 1812, the Wesleyan Academy at Woodhouse Grove, was solemnly opened, and a Sermon preached by Mr. JAMES WOOD, from 2 Sam. vii. 29, *With thy blessing, let the house of thy servant be blessed for ever.* This Sermon was afterwards published.

The Collections from Preachers and people for this second School, up to the Conference in 1812, amounted to £7231. 17s. 2d. To God be all the glory. Amen.

At the Conference in 1810, Dr. Clarke was appointed to preside at the Dublin Conference in 1811. This he did; and by the unanimous request of the Irish Conference to the English Conference, praying that he may be appointed to preside there the following year, he was appointed, and did preside there in the year 1812. Prior to Dr. Clarke's appointment, Dr. Coke had filled that office annually since Mr. Wesley's death, and is appointed to fill it again next year.

Dr. Clarke's Presidency in 1811, was attended with the happiest effects to the whole Irish Connexion. The distress of the Irish Preachers was made known providentially. It occasioned a meeting of the principal members of the Dublin Society, together with some of the country members, who came up to the Conference. Mr. Joseph Butterworth, of London, was also present.

At this meeting, the stipend of the brethren was considered, together with their necessary wants: the consequence was, 1. They admired the modesty of the Preachers, in suffering in silence, as they had done for several years. 2. A Subscription was immediately opened, in order to relieve them. 3. It was agreed, that a plain statement of facts should be published, and circulated through Ireland; and that the friends be exhorted to imitate the Society in Dublin, by raising Subscriptions and Collections, in order to make their Preachers and their families comfortable. Arthur Keene, Esq. of the city of Dublin, exerted himself with Christian zeal in this business. He sent 450 of the Addresses, by post, to private individuals, throughout every part of Ireland; besides



350 to the Preachers to distribute; and also, upwards of 200 to individuals in the city of Dublin; and to all the Leaders, to read in their different Classes, he sent to each one. From a report now before me, it appears several of the country friends entered as zealously into this business, as the brethren in Dublin: so that this will, no doubt, redound to the praise and glory of God. Dr. Clarke's second visit was also owned and blessed of the Lord.

The sixty-ninth Conference was held at Leeds, July 27, 1812. Mr. Joseph Entwisle was chosen President, and Dr. Coke, Secretary.

THE STATE OF THE CONNEXION AT THIS CONFERENCE WAS AS FOLLOWS.

	Circuits.	Preachers.	Members.
In England, -	230	- 587	- 141,723
In Ireland, -	50	- 128	- 27,823
In Wales, -	30	- 61	- 7,192
In Scotland, -	11	- 21	- 1,948
In the Isle of Man,	2	- 4	- 2,890
In the Norman Isles,	2	- 8	- 1,371
In Gibraltar in Spain,	1	- 1	- 127
In Sierra Leone in Africa,	1	- 1	- 60
In the West-Indies,	13	- 25	- 13,042
In British America,	10	- 16	- 1,225
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Total belonging to the } British Conference, }	350	- 852	- 197,401
At the Conference be- } fore Mr. Wesley's } death, }	119	- 313	- 76,968
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Increase since Mr. } Wesley's death, }	231	- 539	- 120,433
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In the United States in 1811, - -	390	- 669	- 184,567
At the Conference } before Mr. Wesley's } death, }	97	- 198	- 43,265
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Increase in America } since Mr. Wesley's }	293	- 471	- 141,302

## THE STATE OF THE ANNUAL COLLECTIONS AT THIS CONFERENCE.

			£.	s.	d.
The Kingswood Collection,	-	-	3600	12	1
Yearly ditto,	-	-	4533	16	4
Preachers' Fund ditto, from the people,			3023	15	3
Mission ditto,	-	-	4688	10	4

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Total, - £15,846 14 0

No part of the Irish Collections are included in this Account, except in that for the Preachers' Fund.

Eleven of the Preachers died in the course of last year, namely, John Brown, John Grant, John Grace, Thomas Trethewey, Robert Costerdine, Robert Finney, Samuel Botts, David Vipond, Dermidd M'Dermidd, William Cooper, and William Rutledge. The Conference gave each of these brethren an excellent character. Of Messrs. Brown and Grace, they speak as follows:—

JOHN BROWN, Sen. He travelled about ten years; and in mental vigour, moral worth, studious diligence, ministerial ability, and spiritual usefulness, he excelled most of his contemporaries. His conduct was distinctly marked by serenity, promptitude, decision, and perseverance. He was deeply pious. In conversation, he was intelligent, frank, and manly. In the discharge of his relative duties, he was punctual and steady. In the improvement of his time, and the cultivation of his talents, he was regular and laborious. He meditated chiefly on the Holy Scriptures, gave himself principally to them, and his profiting appeared in all things. As a Preacher, he was orthodox, ingenious, and powerful. His word was attended with an unction from God, and was greatly instrumental in the conviction of sinners, and the edifying of the body of Christ. He cordially approved, and assiduously promoted, every part of the economy of Methodism; believing it to be closely connected with the evangelization of the world, the universal diffusion of the divine glory, and the final happiness of the human race. He was not only a burning, but also a shining light; and some of the first Circuits in the kingdom rejoiced in his light, for the short season in which they were favoured with it. But it pleased the Disposer of

all events, in his inscrutable but adorable providence, in the morning of life, to remove him from his labours to his reward. A catarrhal fever, with which he was seized during the last Conference, aggravated by a fresh cold on his journey from Wakefield to London, terminated in a violent attack of rheumatism, which put a period to his life, Sept. 17, 1811, in the 29th year of his age. Under this severe affliction, he was resigned, cheerful, and happy in God; declaring, a little before his departure, that the bed, on which he had endured so much pain, had been to him a bed of roses. Not to panegyryze the dead, but to provoke the living to emulation, and display the exceeding greatness of God's saving power, is the design of this sketch of the character of the late *John Brown*.

JOHN GRACE, who, after having attended the Annual District Meeting at Roscrea, was on his journey to the Conference, and had only reached Mountrath, (about twelve miles distant,) when a previous inflammation on his lungs, accompanied with a high fever, rapidly terminated his life. Brother Grace had travelled twenty-six years as a regular Methodist Preacher. And whether we consider his integrity, his unaffected piety, his ardent zeal for God, and the salvation of souls, his general uniformity of character, for so many years, or his ministerial abilities and usefulness, we cannot but express the regret we feel for the loss of our much-loved and long-respected brother. He died, July 2, 1812, in the 53d year of his age.

Some important matters came before this Conference, which I shall record at full length.

Dr. Coke was appointed to preside at the next Irish Conference. The following are the names of the General Committee for guarding our privileges the ensuing year:—

The President and Secretary of the Conference, all the Preachers appointed for the two London Circuits, the Superintendants of the Deptford and Brentford Circuits, George Wolfe, Esq. William Marriott, sen. Esq. Joseph Butterworth, Esq. M. P. Mr. Robert Middleton, Mr. Joseph Bulmer, Mr. Lancelot Haslope, Mr. William Jerram, Mr. Thomas Allan, Mr. David Bruce, Thomas Thompson, Esq. M. P. of Hull; Thomas Holy, Esq. of Sheffield; Mr. John Ward, jun.

of Durham; Mr. James Ewer, of Bristol; Mr. Joseph Dutton, of Southport; Mr. James Murrow, of Liverpool; Mr. Benjamin Sadler, of Leeds; Mr. John Burton, of Manchester; Colonel Sandys, of Helstone; and William Carne, Esq. of Penzance. It was added:

*Resolved*, That the most hearty and unanimous thanks of this Conference, shall be presented to all the members of our late Committee of Privileges, but most particularly to Mr. BUTTERWORTH, and to Mr. ALLAN, for their indefatigable, successful, and gratuitous labours, to obtain that invaluable law, which has lately received the Royal Assent, and by which our religious liberties are confirmed and secured: And that the letter from the Committee of Privileges to the Superintendants, on this interesting occasion, together with an appropriate Address from us to our Societies, shall be printed in our Minutes.

*Q.* What direction shall be given concerning the administration of Baptism among us? *A.* 1. Let that ordinance, if possible, be always administered in the public Congregation. 2. Let us administer it, in general, only to the children of our own members, and those of our regular hearers. 3. Let a small fee be taken for registering Baptisms, where the parents can afford to pay it; and let all such fees, after defraying the expenses of the register-book, be given to the poor, or added to some of our public funds.

*Q.* What can be done to revive and extend Band-meetings? *A.* 1. Let every Superintendent address to the believers under his care, met in their respective Societies, a strong and appropriate exhortation on the excellency of Band-meetings. 2. Let him meet all the Leaders of the Societies, and form out of their Classes as many Bands as possible, from those believers who do not at present meet in Band, and who are willing so to do; putting into each band, those who are most acquainted with each other. 3. Let him afterwards receive the applications of all the members of the Bands, with the utmost kindness and attention, so as to remove them from one Band to another, and to meet the desires of each, as far as possible. 4. The Weekly Meetings, commonly called the

Meetings of the *Public Bands*, shall be established, and attentively preserved, wherever the number of those who meet in Band will admit of it. 5. Love-feasts, for the members of the Band Societies, shall be occasionally held, in every place where it is practicable.

*Q.* Is any regulation necessary respecting the annual examination of Preachers in our District Meetings? *A.* Let it be clearly understood, that every Chairman is required to ask the following questions, distinctly and successively, concerning every brother, viz. 1. Is there any objection to his moral and religious character? 2. Does he believe and teach our doctrines? 3. Has he duly observed and enforced our discipline? 4. Has he competent abilities for our Itinerant work? A separate answer to each of these questions is expected to appear in the District Minutes.

*N.B.* The inquiries concerning various branches of discipline, mentioned in our Minutes of 1811, are to be made annually by every Chairman, and the result reported to the Conference.

At this Conference, the following unanimous resolutions passed with those to the Committee for guarding our privileges:—

*Resolved*, 1. That the unanimous thanks of the Conference are due to the Committee, who have superintended the fitting up and furnishing of the Wesleyan Academy at Woodhouse Grove, and prepared it for the purposes of education.

*Resolved*, 2. That the particular thanks of the Conference are due to Mr. JAMES WOOD, the Chairman and Treasurer of the said Committee, for his very valuable and unwearied services to that Institution.

*Resolved*, 3. That the particular thanks of the Conference are also due to Mr. JOHN NELSON, for his valuable services in superintending the necessary alterations, &c. in the buildings in Woodhouse Grove. It was also, Agreed, that

An Address shall be prepared and published, expressing the deep sense which the Conference entertains of the liberality with which our friends, in general, have subscribed towards the purchase of the Wesleyan Academy; and requesting the continued exercise of that liberality, at the usual Annual

Collections in the month of October, in order to meet the united expenses incurred by the support of the two Establishments at Kingswood, and at Woodhouse Grove.

It is agreed, That no Preacher shall have his son admitted into either of our public Schools, whose subscription shall not have amounted to five guineas, at least: but the deficiency, if any, may be made up by several easy instalments.

Committees were appointed to oversee each of the Schools for the ensuing year, of Preachers whose Circuits lay contiguous to the Schools. In that for Woodhouse Grove, Messrs. Benjamin Sadler, William Child, John Ashworth, John Haley, Joseph Holdsworth, and Mr. Fawcett, six of our steady friends, though not Preachers, were appointed members of the Committee.

N. B. Messrs. Wood, Bartholomew, Bunting, and Radcliffe, are appointed a Sub-Committee, to examine the boys every Quarter; to inquire minutely into the methods of instruction adopted; and to give such directions as they may judge expedient.

The following brethren are appointed a Committee, to consider the affairs of the Preachers' Fund, viz. The President and Secretary, Thomas Taylor, Samuel Bardsley, James Wood, Francis Wrigley, Samuel Bradburn, Joseph Taylor, William Myles, Henry Moore, John Barber, Walter Griffith, Charles Atmore, George Highfield, James Bogie, Joseph Cole, John Gaulter, Jonathan Crowther, Timothy Crowther, Richard Reece, George Marsden, Jonathan Edmondson, Samuel Taylor, Thomas Bartholomew, John Braithwaite, John Samp, John Riles, Richard Waddy, Jonathan Barker, Jabez Bunting, and the Representatives of the Irish Conference. The members of this Committee are directed to correspond with the President in the course of the year; to procure all possible information; to meet together, at Liverpool, on the Saturday preceding the next Conference; and to report their opinion, on every branch of the subject, to the Conference.

From these Minutes, it appears, that attempts were made to instruct the French prisoners, who were on board prisonships on the Medway, Hamoaze, Mill Prison, and Dartmoor

Prison. This was begun the year before. An application was made, by the Committee for guarding our privileges, to the Right Honourable Lord Liverpool, to grant permission to those of our brethren appointed to that station, to visit the prisoners, and preach the Gospel to them.

His Lordship instantly granted the request. Mr. William Toase immediately offered himself to labour among them, which offer was gladly accepted. He preaches to them in the French language, and has distributed among them French Bibles and Testaments, which he received from the British and Foreign Bible Society.

Mr. Toase found the prisoners in the most deplorable situation from the effects of vice, especially the vice of gaming; to which they had such a strong propensity, that some of them lost all their clothes, and were *literally naked*! The prospect was certainly unfavourable; however, by the blessing of God, the instruction which the prisoners have received, has had the most happy effect. There is now no gaming-table to be seen,—the prisoners are more orderly,—and there is generally a Congregation of from 100 to 200 to hear in each ship. The reformation has certainly been facilitated by several respectable French officers, who have encouraged the prisoners to hear, by setting the example of attending preaching themselves. The Conference have now appointed two other Preachers, who can speak French, and there is a prospect of doing these destitute men much good. The sacred Scriptures are now generally read by those who can read; and those who cannot are exceedingly anxious to learn, that they may participate in the benefit of reading the Bible. To give effect to these good desires, the Missionaries have instituted Schools, and appointed, from amongst the prisoners themselves, several steady men as masters; and there is such an eagerness to learn, that many old men, (some with spectacles,) are now industriously learning to read the Bible. The following is an account of the number of scholars: On board the *Glory*, 210; the *Sampson*, 60; the *Irresistible*, 207; the *Brunswick*, 200; and the *Crown Prince*, 80. Total, 757.

It is almost needless to say, that the labours of the Missionaries, amongst these men, are gratuitous, and must be borne

out of the Mission-Fund; as it is not expected nor desired, that the prisoners should contribute any thing towards the expense of this labour of love.

The design of our brethren in this Mission is, that if the Lord is pleased to bless it to the conversion of any of these prisoners, and they may afterwards be exchanged, and return to their own land, they may tell their relations and countrymen, what great things God has done for their souls. At present the plan is calculated to stop the growth of infidelity among them; and to lead them to repentance and newness of life.

In the Magazines, for 1811, and 1812, are some letters from Mr. Toase, which shew that there is ground to hope that the Lord will crown the attempt with his divine blessing. I am sure every pious mind will say, Amen.

From this History, it appears how greatly the Lord has prospered his work in every part of the United Kingdom, and in the Islands and Plantations belonging to it. Bishop Asbury gave the following account of its increase in America, to my brother, Mr. Zachary Myles, of Baltimore, with a view to its insertion in this work:—

From St. Mary's in Georgia, on the south line of Georgia, to Penobscott and Pleasant River, in the Province of Maine, where Circuits are formed, and Preachers travel, is a distance of sixteen or seventeen hundred miles: this takes in the Carolinas, Virginia, Maryland, Philadelphia, New York, Boston, &c. chiefly on the sea-coast.

From Philadelphia, to the *Natches*, in the New Western Territory, through Kentucky, the Methodists have extended fourteen hundred miles. Bishop Asbury has, in the course of his ministry, travelled to the utmost limits of these places.

I shall here insert the Address which the English Conference sent to the American General Conference in 1807, together with the answer they received in 1808. There are eight Annual Conferences held in the United States, at the following places: At Cincinnati, in the month of October; at Camden, in December; at Richmond in Virginia, in February; at Leesbury in Virginia, in March; at Philadelphia, in April; at New York, in May; at Albany, in June; at Lynn in New England, in June; and the Geonessoe Con-



ference, at Niagara, in July. They hold a General Conference once in every four years. It was to meet this year, (1812,) at New York, and no doubt did; but owing to the war between this Country and the United States, we have received no intelligence from it.

THE ADDRESS FROM THE BRITISH TO THE METHODISTS' GENERAL  
CONFERENCE IN AMERICA.

*Very dear Brethren in the Lord,*

The pleasing account you gave us, in your last Address, of the prosperity of Religion in the United States, calls on us for the most lively expressions of thankfulness to God, who has so wonderfully displayed his love among you; the more so, as we have heard, by very recent accounts, that the operations of Divine Grace are continued, with increasing effect, on the hearts of thousands in your highly favoured country. May the Lord still prosper his blessed work, till the whole earth is filled with his glory!

While we ascribe all the good that is done to God alone, as the sole Fountain of light and life, we do not forget the instruments which it pleased him to employ. The names of ASBURY and WHATCOAT are mentioned in our assemblies, with the greatest respect and affection. Mr. Whatcoat, we are informed, is called to his eternal reward. This is, doubtless, a very great loss to you, though to him an unspeakable gain. Yet you well know, that the glorious Head of the Church, who saw good to remove him, can supply his place with a Pastor after his own heart, equally qualified to superintend his mourning flock. The venerable Mr. Asbury, whose praise is in all the Churches, is still with you—a burning and a shining light. We never lose sight of the zeal he shewed for the salvation of souls, at the hazard of his life, during the war on the continent, when all others forsook it and fled. To speak our sentiments on this subject might pain his mind; we, therefore, refrain ourselves, being well assured, that he needs no encomiums of our's to recommend him to you. May his last days be crowned with increasing success, in his great ministerial labours!

Respecting our union, dear Brethren, we think of no separation from you, save the great Atlantic. Our doctrine, and

manner of spreading the Gospel, are the same, and we mutually rejoice in each other's welfare. On this principle, we conclude, that you will greatly rejoice to hear of the flourishing state of vital godliness among us. In this kingdom, so long distinguished by every privilege congenial to real religion, there has been this year an increase of above seven thousand members to our Society, and near a thousand in Ireland, where the Missionaries have been greatly blessed in their arduous undertaking, particularly in weakening the destructive influence of the man of sin, and, we trust, in hastening the total overthrow of idolatry and superstition.

What you have said concerning our present worthy Secretary, the Rev. Dr. Coke, is no matter of wonder to us, who have long known his value, the honour which our Lord has put upon him, and have enjoyed the fruit of his labour. By a vote of our Conference this day, he was requested to continue with us, in case his engagements with you, which he has repeatedly stated to us, should admit of it.

Our Conference has been numerous, and many important subjects have been brought before us; but thanks be to God, we have been graciously preserved from the evil one, and are drawing towards a conclusion, in the utmost harmony and love.

That the eternal God may be your refuge, and the everlasting arms be underneath you; and that the good-will of Him who dwelt in the bush may be ever manifested among you, is the earnest prayer of, very dear Brethren,

Your's in endless love,

*Liverpool,*

*Aug. 11, 1807.*

Signed in behalf of the Conference,

JOHN BARBER, President.

AN ADDRESS FROM THE GENERAL CONFERENCE IN AMERICA,  
TO THE BRITISH CONFERENCE.

*Baltimore, May 25, 1808.*

*Very dear Brethren and Fathers in Christ,*

Your very affectionate Address to the Methodists' General Conference in America, has been read in our Conference, and afforded us great consolation. Feeling, with you, that our doctrine and manner of spreading the Gospel are the same,

that we are united under one glorious Head, suffering in the same cause, and travelling to the same world of rest; we cannot but rejoice in your prosperity. Yes, Brethren, we rejoice to hear that the great Head of the Church has owned your labours, and given hundreds and thousands of precious souls to your labours and prayers. But above all, we feel constrained to return thanks to the Father of Lights, for presiding over your Conference, and enabling you to draw to a close in harmony and love, and again to go into the hedges and highways, the towns and cities, and lift up your united voice, for the recovery of a lost and sinking world. O, Brethren! if God so wonderfully owned and blessed the labours of the few, that first engaged in spreading the Gospel on the Itinerant plan, in your highly favoured land, so that "a little one has become a thousand:" what may we not expect from the labours of hundreds and thousands, provided they continue equally pure in doctrine, holy in life, and zealous for the glory of the Redeemer's kingdom?

We also, in this highly-favoured country, have cause of increasing gratitude and love to our common Lord, for his boundless love towards us. Although we have had a vast extent of country to travel over, in many parts stupendous chains of rocky mountains to climb, and uncultivated regions to explore; yet hitherto we have been kept *one*, and our labours have been crowned with success, beyond our most sanguine expectations. Not only in our towns and populous cities, and the country adjacent to the Atlantic, we have seen the pleasure of the Lord prosper in our hand, but also to the westward, and beyond the river Ohio, to the Mississippi and the Missouri, we have seen the [fruit of the] travail of the Redeemer's soul coming home to God. In those places where, but a few years ago, the wild beast of the forest prowled after his prey, and the tawny savage lurked in wait to murder the innocent, now houses are raised for the worship of God, precious souls have been converted by hundreds and thousands, and the songs of Zion are heard. Truly, the wilderness and the solitary place have become glad, and the desert blossoms as the rose. This is the Lord's doing, and it is marvellous in our eyes!

Our numbers are still increasing. We added more than seven thousand members to our Societies the last year. There are now upwards of one hundred and fifty thousand members within the bounds of our charge. The prospects are still opening and pleasing. The fields are white unto the harvest. Our Missionaries in the interior, and upon the frontier, have been successful. But we wish to rejoice with trembling. All the honour and praise be ascribed to God for ever.

Your request for the continuance of our beloved brother, Dr. Coke, among you, has been taken into the most serious and solemn deliberation in our Conference: and, in compliance with your request, a vote has passed, that he may continue with you, until he may be called to us by all the Annual Conferences respectively, or the General Conference. We are, however, not insensible of his value, nor ungrateful for his past labours of love. And we do sincerely pray, that the everlasting God may still be with him, and make him a blessing to hundreds and thousands of immortal souls.

Our venerable father, Mr. Asbury, is still spared to us; and notwithstanding he carries the weight of threescore and three years, he has been enabled regularly to visit all the Annual Conferences, and to preside in our General Conference. We esteem this a peculiar blessing.

As the pious Whatcoat is taken from us to his eternal reward, we have elected and set apart our beloved brother, William M<sup>c</sup>Kendree, who has been well tried, and found faithful in the work of the ministry near twenty years, to fill his place, as joint Superintendant with Mr. Asbury. And we hope that the mantle of Elijah will rest upon Elisha. Our Conference has been large, and business of the greatest importance has come before us; but, through the infinite goodness of God, we have been preserved in union, and are now drawing toward a close in harmony and love.

Respecting our union, Brethren, we can say to you, we know no separation, save the Atlantic. And we wish, so far as circumstances will permit, ever to cultivate the most cordial affection.

And now, dear Brethren and Fathers, praying that the God and Father of our Lord Jesus Christ may be your guide

and support in life and death, and that we may all meet in our Father's house above,

We remain your's in unceasing love,  
Signed by order, and in behalf of, the Conference,

By the Committee, { EZEKIEL COOPER,  
DANIEL HITT,  
JOSHUA WELLS.

WM. PENN CHANDLER, Secretary.

FRANCIS ASBURY, }  
WM. M'KENDREE, } Superintendants.

The following is the last yearly Address from the Irish to the English Conference, with the answer:—

THE ADDRESS OF THE IRISH TO THE BRITISH CONFERENCE.

*Beloved Fathers and Brethren,*

We unite with you in the most ardent wishes of Christian love, and unceasing prayers for the prosperity of our Sion. The success of the work of God amongst you, as well as the preservation of your religious privileges, are matters of real joy to us, inasmuch as we are *one body*, joined together by *one spirit*, and *heirs of one common inheritance in glory*, by our Lord Jesus Christ.

Though we have frequently reflected with you on the painful event, of the removal of that venerable man, who was, indeed, a centre of union to our Societies: yet, when we consider, that he was not taken from us, until he had laid deep the foundation of our unity, in the doctrines which are according to godliness, and in a wholesome and effective discipline; we rejoice, that so long as we are knit together in truth and love, in all fidelity to God and one another, nothing shall ever be able to violate our ministeriel union with you, or that pure and confidential affection, by which the Preachers and members of our Society, are made one in Christ.

Amidst the innumerable difficulties which are connected with our Itinerancy, and the outrages which have, of late, alarmed and disgraced our country, the Lord hath upheld us, the hand of Omnipotence hath saved us. In our temporal affairs, we have had most serious embarrassments, and, by the scarcity of provisions, which affected the poor in general, we were in no small degree straitened; yet the Lord hath

abounded to us in all spiritual blessings; nor can we forbear, gratefully to acknowledge the generous and truly Christian liberality, which hath also abounded to us, from our people, in the time of our necessity. We sensibly felt the weight of your observations, respecting the improvement, and mental refinement, both amongst our people, and not a few of our Preachers; yet, in considering the usefulness of the preaching of unlearned men, who have been both pious and zealous, and how far their usefulness has been affected by their want of human learning, we judge, that their usefulness was the result, principally, of their piety and zeal; and that equal piety and zeal would not have been less useful, though more favourably accompanied.

The Lord has signally favoured our Irish Missions this year, by opening new doors for exertion and usefulness. Especially in *one place*, a Missionary has penetrated into its wildest recesses, and has found not only a considerable patronage, and protection from insult, but has had some fruit amongst the native Irish. The Galway and Clare Missions, as also the Northern Missions, have been greatly acknowledged of God. The Cove of Cork Mission has been judged of the first moment, not only affording to the native inhabitants the means of instruction, but also affording to the sailors and soldiers, who resort from all parts of the world to that great naval and military station, an opportunity of hearing the word of eternal life. Viewing the Irish Missions in this light, we consider them as objects of primary importance, in the great work of God among us; and we are confident, that if they be not supported by the *usual means*, a most serious evil must befall this country; but, Brethren, we are persuaded, that the best feelings of the United Kingdom, will be engaged in their patronage and support.

We feel truly grateful for the re-appointment of our respected President, Dr. Clarke; however, we cannot but express the deep regret we feel, occasioned by a recent measure adopted in your Conference, viz. "That the same man shall not be chosen President two years successively." It is our judgment, dear Brethren, that this would considerably affect us, as in case no President should be appointed from

England, the Members of the Hundred, in Ireland, being so few, and many of them not effective men, we would, in a short time, be laid under painful inconveniences. And, indeed, we do not conceive, that we have in such wise abused our right to ask a President from you, as to justify the adoption of such an exclusion of our claim. We therefore do, by an unanimous vote of this Conference, request a repeal of the measure. It also appears to us, at present, absolutely necessary, for the further security of our mutual confidence and well-being, as members one of another, that the number of the Irish Preachers in the Hundred, as soon as conveniently may be, be augmented to *Ten*, which is less than an equal proportion, and not less than we conceive indispensable.

It is our most cordial desire to cultivate with you the truest principles of union; and, therefore, not feeling inconvenienced by the limitation of the Presidency to the Members of the Hundred, we leave the choice of our President, for the next ensuing Conference, wholly with you, believing that you will make such an appointment, as the great Head of the Church will himself ordain and sanctify.

We send with our respected brother, the Rev. Adam Averell, as joint Representative, our brother, Matthew Tobias, whom we love much in the Lord; and pray, that their service among you may be blessed in Christ Jesus.

May grace and peace abound to you, from him “who is God over all, blessed for ever!”

We are, beloved Fathers and Brethren,

Your's, in the bonds of the Gospel,

*Dublin,*  
*July 15, 1812.*

Signed on behalf of the Conference,

JAMES M'KOWN, Secretary.

THE ADDRESS OF THE BRITISH CONFERENCE TO THE IRISH  
CONFERENCE.

*Beloved and respected Brethren,*

We thank you for your kind expressions of love and esteem for us. We most cordially wish, not only to preserve, but to increase this spirit of union. Union with our great living Head, and all his members, constitutes or implies the whole of religion. But our ties of union with you, in and through

our common and adorable Saviour, are of the strongest nature—not only as we are Ministers of the same everlasting Gospel, but as fellow-labourers in the same department of our Lord's vineyard—as we agree not only in the essential but unessential points of our holy religion—and as we love and enforce the same excellent modes of discipline, which our late venerable Father in the Gospel was led of God to establish among us. We are, therefore, determined to act conjointly with you, in the strength of the Lord, and with all the ardour in our power, in spreading the glad tidings of salvation, through the United Kingdom, and through the world.

For the further establishment of this blessed union, we readily comply with your request, in respect to our Declaratory Deed. We have increased the number of Irish members of the Legal Conference to eight, and, as soon as convenient, shall raise them to ten, and keep up that number, as far as necessary, by regularly filling up the vacancies, at every ensuing Conference.

The Irish Missions, since their first commencement, have lain very near to our hearts. The introduction and spread of vital religion, among the Catholics of Ireland, is of the first importance to the British empire; and we shall be happy, at all times, to promote it, as far as our finances will admit. And we cannot doubt but you, in an especial manner, lay yourselves out, with all possible zeal, for the enlargement of this important Institution, by public Collections universally through Ireland, and by private subscriptions wherever there is a probability of success. Such is the order of Divine Providence, who, not only in all spiritual concerns, but sometimes in those which are of a temporal nature, honours his Ministers, by making them necessary for the accomplishment of his gracious purposes, in the formation and prosperity of his Church.

We cannot too often, too perseveringly press upon ourselves and you, the necessity of zeal, simplicity, and humility. Though we should be glad to promote true learning in all its branches, yet nothing can make amends for the want of these leading graces, without which no blessing can be expected from the Lord. We may have thousands hanging on our lips, through



the power of oratory, and other improved natural gifts; we may be generally admired as speakers, and admire ourselves, without the conversion of a single soul. But the eternal happiness of one immortal spirit, is infinitely more important than any thing which can possibly be done, by the utmost stretch of merely natural talent. The salvation of souls is the work of God; and the humble Minister who walks with God, will be the only instrument, in general, that God will deign to use.

We are persuaded, dear and respected Brethren, that you do not imagine that we would, for a moment, speak against useful learning. A disinclination to study, and idleness in all its branches, we constantly oppose, and more especially in the admission of our Preachers. But we pray you, (and we would also impress this upon ourselves,) that you pursue learning *only* for the sake of souls; and that you sacrifice every thing of the kind, when opposed to the duties of the pastoral care. Remember always what our venerable Father, Mr. Wesley, has written in his Rules for his Helpers, and what we have all most solemnly engaged to observe, "You have nothing to do but to save souls."

We cannot for a moment doubt, dear Brethren, but you hold all the doctrines of the Gospel, as our venerable Father taught them: not because Mr. Wesley taught them, but because they are perfectly consonant to the Law and the Testimony, by which alone we should be ultimately determined. But we would press upon you the necessity of bringing every point of Christian experience to the present *now*, according to the states of our people, as penitents or believers. The great doctrine of Salvation by Faith requires this. Salvation is not by faith, unless every blessing bestowed upon us by the Lord is instantaneous; and this doctrine is perfectly consistent with the gradual work of Sanctification, in all its branches, and in all its stages.

The appointment of our highly esteemed brethren, the Messrs. Averell and Tobias, as your Representatives, has been highly grateful to us. The more we know them, the more we love and respect them.

We have unanimously appointed our much-respected

Secretary, the Rev. Dr. Coke, to preside at your next Annual Conference. You have long known his ardent zeal, and indefatigable labours, for the promotion of the cause of God, and are, therefore, fully prepared to receive him; not merely with the attention generally due to one who has our entire confidence and esteem, but with that particular affection, which his many former services to your body must have naturally inspired. May he meet you, at the appointed season, in the fulness of the blessing of the Gospel of Peace!

Before we conclude, we wish to observe, that we long laboured under various disabilities of a religious nature, which were inconsistent with the spirit of our excellent constitution; but our present Government has, at length, most liberally stepped forward in our behalf, and the Imperial Parliament has granted to us all the religious liberties we can reasonably desire. This glorious event should call forth our ardent thanks and gratitude, to him who is Head over all things, for the Church which is his Body; and should increase the ardour of our prayers, if possible, for the King, for the Prince Regent, and for his Majesty's Government, and the whole Legislative Body.

And, now, to God's holy care and keeping we recommend you, dearly beloved and highly respected Brethren. May the blessed Jesus ever rule your hearts, and protect you from every enemy: may the Holy Spirit overshadow you on all occasions: and may you and we meet the Great Shepherd of souls on the Day of Judgment, with that humble boldness, for which perfect love alone can, through grace, qualify and prepare us.

Signed in behalf, and by order of, the Conference,	
<i>Leeds,</i>	JOSEPH ENTWISLE, President.
August 10, 1812.	THOMAS COKE, Secretary.

This Conference saw it right to send a General Address to their Societies. They also published the Address of the Committee for guarding our Privileges to the Superintendants; and the late act of Parliament, made in favour of the freedom of religious worship.

## ADDRESS OF THE PREACHERS,

Assembled at the Sixty-ninth Annual Conference, begun in Leeds,  
July 27, 1812, to the

*MEMBERS OF THE METHODIST SOCIETIES,*

FOUNDED BY THE LATE REV. JOHN WESLEY.

*Beloved Brethren,*

We need not profess to you, with what interest and anxiety we watch over the concerns of your souls, and whatever relates to your spiritual and moral condition. We know, that in proportion as the grace of God abounds in you, will be the degree of your present happiness, and your meetness to be partakers of the inheritance of the saints in light. We can with truth say, that we live if you stand fast in the Lord; and our prayer is, that the Lord may make you to increase and abound in love one toward another, and toward all men, even as we do toward you; to the end He may stablish your hearts unblamable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints. In furtherance of this blessed end, we pretend not to have dominion over your faith, but are helpers of your joy.

This being, as you well know, the great design of all our labours, and the object for which we are united with you in Christian fellowship, we cannot but embrace the present opportunity of drawing your attention to events, some of which are calculated to excite the most lively emotions of joy, and others to induce the most serious watchfulness and caution.

The various means of grace made use of amongst us, have ever been justly dear to all our people, and, by the gracious providence of God, have been enjoyed, without material interruption, from the first rise of our Societies, with that edification and comfort, which they are so well adapted to promote. These religious privileges appear, of late, to have been in considerable danger; but, in consequence of a timely application to the Legislature, sanctioned and supported by his Majesty's Government, we have the satisfaction to inform you, that an Act of Parliament has passed, which fully secures them to us, and will enable us to worship God, and promote his glory, without fear, in that manner which we all so highly value. We need not here detail the particulars of this salutary

Act, but shall refer you to the Circular Letter of the 31st of July last, relative to this subject, sent by the General Committee of Privileges to the Superintendants of Circuits, by which you will learn the danger to which our Societies and economy were exposed, and the benefits which we are likely to derive from this excellent Law.

In contemplating this measure, we cannot but adore the goodness of God, who hath remembered us in our time of need, for his mercy endureth for ever. But while we give the sole glory to that God, who is wonderful in counsel, and who maketh even the wrath of man to praise him, we cannot but feel a debt of gratitude due to those, through whom such benefits have been dispensed; and we, therefore, most heartily concur in the sentiments which have been expressed by the General Committee of Privileges, relative to his Majesty's Ministers, and to those other exalted persons of both Houses of Parliament, whose liberality and enlightened policy have been so greatly manifested upon this important occasion. To them, we doubt not, you will feel the same gratitude, and we trust you will join with us, in ardent prayers for the welfare of those distinguished characters and their families, and for that Government, by whose conciliating concurrence, and active exertions, this great measure has been produced. But this event calls for more than gratitude. If it does not impose fresh moral obligations, at any rate it strengthens our motives for obedience, and it should increase our alacrity in the path of duty. The well-known loyalty of our Societies, their dutiful attachment to their King and Country, and the simplicity and purity of their object, in promoting their own salvation and that of others, are certainly to be reckoned amongst the secondary causes which have produced such a favourable result. Let us, then, walk by the same rule; let us mind the same thing. And, while we participate in the extension of our religious privileges with delight, let our advantages be improved, in the cultivation of those loyal, humble, and pious dispositions, which inspire confidence in our principles, and, at once, make us happy in ourselves, and useful amongst men.

Nor should we forget, that this measure, while it enables

our Local Preachers, and all classes of our Teachers, to exercise their abilities without restraint or fear, subjects them to great obligations to cultivate their talents, in order to greater usefulness in their several spheres of action. In all who wish to do good, piety is essential, but the gift of God for edification is not to be neglected. Let him that teacheth, or exhorteth, attend to the necessary qualifications of a Teacher, or Exhorter. Brethren, with such ample means of instruction as are within your reach, let us say to you freely, "Be not children in understanding; howbeit, in malice be ye children, but in understanding be ye men." We trust you will see, that for the due improvement of the blessings thus secured, we are called upon, by increased obligations, at once to abound in love to God and man, and to cultivate the powers of the mind, that the truths of the Gospel may be published, under the influence of the Holy Spirit, with all the force of *right words*.

We must now turn from the contemplation of the benefits with which we are favoured, to the consideration of a state of society which has existed, and, we fear, still exists, in some of the northern counties. We look at the principles which have given birth to this state of things, with the utmost horror; principles which are alike destructive to the happiness of the poor and of the rich. And although we are well assured that our Societies are uncontaminated with that spirit of insubordination, violence, and cruelty, which has caused so much distress and misery, yet we cannot but dread the operation of its insidious and infectious nature, and the speciousness with which it aims to seduce the credulous and simple. We, therefore, as faithful Ministers, cannot refrain from sounding a solemn alarm, lest any of our dear people should be drawn away, by the dissimulation of evil-disposed men. We proclaim loudly and earnestly, "Fear the Lord and the King; and meddle not with them that are given to change." Avoid them. Come not near them. Say of them, "O my soul, come not thou into their secret: unto their assembly, mine honour, be not thou united." Destruction and misery are in their ways: and the way of peace have they not known. O Brethren, what would be our grief and distress, if, after all our labours

*publickly, and from house to house*, and after having, in the face of the world, vouched for your loyal, peaceable, and honest deportment, we should be deceived in any one of you. We can scarcely think this; but forgive our godly jealousy, and justify our expectations, and ye shall be the crown of our rejoicing, when these times of delusion shall have passed away. We know well, and feel for, the situation of the poor, their want of employment, and the dearness of provisions; but murmuring and discontent will not alleviate their sufferings; they will rather aggravate them. Be ye therefore patient. Let the richer brethren assist those who are poor; and let all hope and trust in Him, who hath said, "I will never leave thee nor forsake thee;" and in due time you shall reap, if you faint not.

Thus, dear Brethren, have we endeavoured to draw your serious attention to subjects, with which the prosperity of our Societies is so intimately connected;—subjects which certainly furnish us with different motives for action, and call our graces into exercise in different directions, but which are both equally calculated to excite all the energies of the Christian character. We have received benefits; let us be grateful. Those benefits have been conferred with good will, and confidence in our integrity; let us receive them with satisfaction and affection. Our privileges are extended and secured; let us use them to the glory of God, and for promoting the happiness of our fellow-creatures. A larger field of usefulness is open before us; let us cultivate it with diligence, with philanthropy, and an affectionate deportment towards all. Our exertions hitherto have had for their object the good of all men, and our Societies have embraced all who have been "willing to flee from the wrath to come;" and, instead of attempting merely to proselyte men to particular opinions, we have endeavoured to convert sinners from the error of their ways. Let us, then, with the same disinterestedness, warn every man, and teach every man, in all wisdom: that we may present every man perfect in Christ Jesus. And as our boundaries are enlarged, and the numbers of our Societies are greatly increased, let us be more than ever attentive to the right performance of the duties which we owe to each other in the various relations of life;

and, in order that we may be fully instructed in the nature and extent of those obligations, let us be diligent in the perusal of the Word of Life, which is able to make us wise unto salvation; and fervent in prayer to him, who hath promised to make all grace abound towards us, that we may be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ.

We conclude in the words of the Circular Letter, to which we have already referred: "While, on this memorable occasion, we express unfeigned gratitude to those who have rendered us assistance, let us not forget to give the *sole glory* to that God, 'by whom Kings reign, and Princes decree justice:'" let us continue to cultivate the most affectionate regard for our KING and our COUNTRY: let us pray for more grace, that we may use our *extended* religious privileges to the greatest advantage, not only *by provoking one another to love and to good works*, but by labouring incessantly to diffuse those sacred truths of our most holy religion, which we have long proved to be the *power of God unto salvation, to every one that believeth*; and thus promote GLORY to GOD in the HIGHEST, and on earth PEACE, and GOOD WILL among MEN,—the great ENDS for which our Societies have been established."

Signed on behalf, and by order of, the Conference,

JOSEPH ENTWISLE, President.

THOMAS COKE, Secretary.

#### TO THE SUPERINTENDANTS OF CIRCUITS.

*Dear Sir,*

In May last, the General Committee of Privileges addressed a Circular Letter to the Superintendants of Circuits, with a view to allay the apprehensions of the people, under the circumstances in which they were then placed, from the new construction of the Toleration Act; and to assure them, that no time would be lost, in taking such measures as were likely to promote the success of an application to the Legislature for relief; and they, at the same time, inclosed the copy of a Letter from the late Mr. Perceval, (published with his permission,) in which he promised to bring forward, or to support, such an application to Parliament:—but the melancholy death

of that lamented Statesman, put an end, for some time, to the correspondence with Government upon the subject.

The Committee being of opinion, that a measure of this nature and magnitude, ought to *originate* with his Majesty's Government, (whoever might be in office for the time being,) solicited no individual member of the Legislature on the subject, but waited till an administration was appointed: when this was done, the Committee lost no time in addressing the Right Hon. the Earl of Liverpool; and, after the necessary communications, a Bill was introduced into Parliament under his Lordship's auspices, which, to our inexpressible satisfaction, has now passed into a law.

In order to understand the bearings and effect of this important and salutary Act of Parliament, and before we make any general remarks, it may be necessary to advert to the situation in which our Societies were placed, and to some of the proceedings of the Committee, for the purpose of accomplishing the object they had in view.

By the CONVENTICLE ACT, (22 Charles II. c. 1,) it was enacted, that if any person of sixteen years of age and upwards, should be *present* at any conventicle or meeting for religion, other than according to the Liturgy and practice of the Church of England, at which should be present above five persons, besides those of the same household, he *should pay a fine of five shillings for the first offence, and ten shillings for every subsequent offence*; which penalties might, in case of the poverty of an offender, be levied on the goods and chattels of *any person present*. Every person who should *teach or preach* at such conventicle or meeting, should forfeit *twenty pounds for the first offence; and forty pounds for every subsequent offence*. Every person who should suffer any such conventicle or meeting in his house or premises, should *forfeit twenty pounds*, which, in case of his poverty, might be levied upon the goods of *any person present*. The *justices* and the *military* were empowered to enter conventicles, and disperse religious meetings. And the Act declares the principle, (most severe and intolerant,) upon which it is to be interpreted, namely, "*That it shall be construed most largely and beneficially for the suppressing of conventicles, and for the justification and encou-*



*ragement of all persons to be employed in the execution thereof;*" and that no *record, warrant, or mittimus*, to be made by virtue of that Act, or any proceedings thereupon, should be *reversed, avoided, or any way impeached*, by reason of any *default in form*! It was also declared, that the goods and chattels of the *husband*, should be liable for the penalties incurred by the *wife*, for *attending a meeting for religious worship*.

As to the FIVE MILE ACT, (17 Charles II. c. 2,) it is thereby declared, that persons therein mentioned who should *preach in any conventicle, should not come within five miles of any corporate town sending burgesses to Parliament*, unless in passing upon the road, before such person shall have taken the oath therein-mentioned at the Quarter Sessions, under a penalty of *forty pounds*.

Besides these two Acts of Parliament, there were several other Acts, which rendered nonconformity, or a deviation from the established religion of the country, unlawful and highly penal.

Thus stood the law relative to religious assemblies, on the accession of King WILLIAM and Queen MARY, when, or soon afterwards, an Act of Parliament was passed for the relief of conscientious persons, suffering under, or exposed to, those intolerant and oppressive laws. By that Act, (1 William and Mary, c. 18,) usually called the TOLERATION ACT, it was in substance declared, that with regard to *private individuals*, the former Acts should not extend to *any person dissenting from the Church of England*, who should at the Sessions take the Oaths, and subscribe the Declaration therein mentioned; and with regard to the *ministers of religion*, it was enacted, that no *person dissenting from the Church of England*, in Holy Orders, or pretending to Holy Orders, nor any Preacher or Teacher of any Congregation of *dissenting Protestants*, who should, at the Sessions, make the *Declaration*, and take the Oaths therein expressed, should be liable to the penalties of the Acts of Parliament therein mentioned. Provided that such person should not, at any time, preach in any place *with the doors locked, barred, or bolted*. By this Act also, a Justice was empowered, at any time, to require any person, that went to any meeting for the exercise of religious worship, to

subscribe the *Declaration*, and take the *Oaths*, therein mentioned; and, in case of refusal, to commit such person to prison. And the ministers of religion, having taken the *Oaths* under the Act, were exempt from certain offices. It was declared, that no assembly for religious worship should be allowed till *registered*. And disturbers of religious worship, coming *into* a registered place, were subjected to the penalty of twenty pounds. There are other provisions in the Act, which it may be unnecessary to mention; nor need we particularize the STATUTE of the 10th of QUEEN ANNE, c. 2, which extends the liberty of a person having taken the *Oaths* in one county, to preach in another county; nor the STATUTE of the 19th of GEORGE III, which regulates the *Oaths* and *Declaration* to be made, and extends the exemptions.

You will perceive, that it was only by the operation of these last Acts, that any *Protestant*, not resorting to the Established Church, could be protected from the antecedent penal statutes; and in proportion as the construction of these Tolerating Acts was limited, would be the destructive operation of those penal statutes. However, these Acts were considered by the various classes of Dissenters, as the Palladium of their religious liberty; and their efficacy for the protection of the various classes of *Dissenters*, was never questioned till very lately: and all who believed it their duty to preach the religious doctrines which they held, and were inclined to protect themselves from the penalties of former Acts, found little difficulty in getting the Magistrates, at the Sessions, to administer the *Oaths*, &c. as it was the generally received doctrine, that the Magistrates acted merely *ministerially*—that they had no authority to inquire into the *fitness* or *character* of the applicant—and could not refuse the *Oaths*, &c. to any one who represented himself in *Holy Orders*, or *pretended Holy Orders*, or as *pretending to Holy Orders*; or as being a *Teacher* or *Preacher* of a Congregation, dissenting from the Church of England; and it was thought, that there could scarcely be any dissenting Teacher of religion, who could not properly consider himself as falling within one of the above descriptions. But latterly there has been a manifest alteration in the conduct of many Magistrates, who, by narrowing the construction of

the Toleration Act, have, on many alleged reasons, refused the Oaths, &c. to several applicants. The *new construction* of the Magistrates, has, in some points of very great importance to the religious nonconformists, or occasional conformists, been sanctioned by the Court of King's Bench, which held, that a man, to entitle himself to take the Oaths, &c. as required by the Act of Toleration, ought to shew himself to be the acknowledged Teacher or Preacher of some *particular Congregation*, and that it was not enough for a man to state himself a Protestant Dissenter, who preached to several Congregations of Protestant Dissenters. And, with regard to persons pretending to Holy Orders, the decision of the Court left us in great uncertainty.

In this state of perplexity, with regard to what was to be the construction of the Toleration Act, or rather of probability that it would afford but a very insufficient protection for the Methodists, even *if they could denominate themselves Dissenters*, the Committee were under the necessity of deeply considering the situation of the whole body. But when they were constantly receiving intelligence from various parts of the country, of the appearance of a new spirit of hostility to the Preachers, and of persecution against the harmless members of their Societies, by enforcing the penalties of the most odious of obsolete laws, upon the persons of the poor and defenceless, the Committee were exceedingly alarmed. For, although they admired, and have experienced the benefit of the pure and impartial administration of justice, for which this country is so celebrated, yet they could not but consider the state of the Societies with apprehension, when they saw the press teeming with the grossest slander and falsehood against them; their religious practices traduced and vilified; and they themselves represented as "*vermin, fit only to be destroyed.*" Had such representations been casual, they would have been disregarded; but when they were reiterated in certain popular *Publications*, *month after month*, and one *quarter* of a year after another—when the Legislature were loudly and repeatedly called upon to adopt measures of coercion against them, under the pretence that evangelical religion was inimical to public security and morals; and as they saw that, in unison with this

spirit, there seemed a growing disposition in many, to enforce the penalties of the *Conventicle Act*, upon those who either *had not taken* the Oaths, or *could not* take them, or *were not permitted* to take them, &c. under the Toleration Act; the Committee were under the greatest apprehension, that the Societies were about to be deprived of that liberty to worship God, which, either under the law, or by the courtesy of the country, they had enjoyed from their first rise, nearly a century ago. And their fears were far from being allayed, by the intelligence which thickened upon them; and they became furnished with a mass of incontrovertible evidence, from different parts of the country, which shewed that, even if the members of our Societies were to be considered as *Dissenters*, (which they have always disclaimed,) it would be utterly impossible to get protection under the Toleration Acts for our Preachers and Teachers, especially for the Local Preachers, Class Leaders, &c. &c.

These various Teachers are absolutely necessary for our economy, and without them we know that our Societies and religious customs could not be carried on. They had, it is true, been *tolerated* by the general *consent* of the country, rather than *protected* by the *law*; but this had, with almost equal efficacy, secured the free exercise of their religious privileges.

However, as a bitter spirit of intolerance was thus manifesting itself, the Committee thought it in vain to contend for protection under Acts of Parliament, which were of uncertain interpretation as to Dissenters, but of no value to those who *considered themselves as belonging to the Church of England*, of which class the great bulk of our Societies is composed; the Committee, therefore, determined to submit their case to the Government, and to Parliament; and to solicit the adoption of such a measure, as would secure to the *Methodist Societies*, and to *other denominations of Christians suffering with them*, the free exercise of their religious rights and privileges.

It now became necessary for the Committee, deeply and critically to consider the situation and principles of the Societies, in order to adapt a measure for their relief, which they might submit to his Majesty's Ministers for their support

in Parliament. In doing this, the Committee could not forget, that the Societies are mere associations of Christians, united for general improvement and edification; and, as the great majority of them were, from religious principle, attached to the Church of England, they could not conscientiously take the Oaths as *Dissenters*,—to whom, alone, the *Act of Toleration* applied. Therefore no amendment of that Act appeared likely to answer the purpose. But, as *Dissenters* of various denominations were also to be contemplated in the projected measure, it became necessary to proceed upon some principle common to all: a principle which should recognize *the rights of conscience*, and, at the same time, afford that security for peaceable and loyal conduct, which the Government of any State has a right to expect. It appeared also material, to avoid all phraseology, which would be exclusively applicable to any *one sect* of religious people.

As to the principle, the Committee, at an early stage of their deliberations, came to the resolution, that, although all well-regulated Societies, and denominations of Christians, will exercise their own rules for the admission of public or private Teachers among themselves, yet *it is the unalienable right of every man, to worship God agreeably to the dictates of his own conscience*; and that he has a right to HEAR and to TEACH those Christian truths, which he conscientiously believes, without any *restraint*, or *judicial* interference, from the *civil magistrate*, provided he do not thereby disturb the peace of the community; and that on no account whatever would the Committee concede this fundamental principle.

You will see, at once, that it is only on this legitimate principle, that the various members of our Societies, and, indeed, mankind in general, *have any right to teach and instruct one another*. It was on this leading principle, that we drew up and submitted a Bill to the late Mr. Perceval, qualified, however, with those provisions which made our religious worship known, and laid it open for the inspection of all; and left our Teachers subject to be called upon to take the usual obligations of allegiance, &c. which no good man could object to, and which, by the Constitution, no subject can lawfully refuse; but, at the same time, provision was made, that those

Oaths were not to be taken as an *antecedent* qualification, but when required, they were to be taken with the least possible inconvenience, by going before one neighbouring Magistrate, instead of the Quarter Sessions. A Bill founded on such principles, and with such views, the Committee trusted would at once secure the *rights of conscience*, and give every needful *pledge to the State*, for the fulfilment of our duties as good subjects. And although they did not attempt to amend the Act of Toleration, which had now become so uncertain in its construction, but only suggested a new Act, adapted to the present state of religious Society; yet they did not wish to remove the Old Toleration Act, or lessen any of the benefits to be derived from it, by any class of Christians.

On these principles, and with a view to establish them in practice, the correspondence with the Earl of Liverpool was conducted; and we have the greatest satisfaction to say, that from a just sense of the high importance of those principles, which have been so powerful in the establishment and support of the *Protestant Church*, and the preservation of civil order in this country, and which are so congenial with every dictate of sound policy, and pure religion, his Lordship and his Majesty's Ministers prepared a Bill, which, having now passed into a Law, will be found to carry into effect what the Committee deemed so essential, in any measure designed to meet the situation of the *Methodist Societies*, and *other denominations of Christians*. To a short sketch of this Act, we have now to request your attention; but for full information, we must refer you to the Act itself.

The new Act *absolutely repeals* the *Five Mile* and the *Conventicle Acts*, and another Act, of a most offensive kind, which affected a highly respectable body, the *Quakers*. It then proceeds to relieve from the penalties of the several Acts mentioned in the Toleration Act, or any amendment of the same, all Protestants who resort to a Congregation allowed by the Acts there referred to: and you will not fail to observe, that while it meets the situation of the Dissenters, how liberally it treats the condition of our Societies. It is not now necessary that a person should be obliged to relinquish his attachment to the Established Church, in order to bring himself under

the protection afforded by this Act: and, on the other hand, if he be a Dissenter, he is protected by this Bill. The simple condition of protection is, that a Protestant do resort to *some place of worship*, which, if not the only way, is, at least, the usual and overt manner, of shewing our belief in the existence of the Deity, and in a future state of retribution, without which there is no security for the peace and happiness of society. To our Societies, this feature of the Act is of great importance, because it allows our members to continue their attachment to the Established Church, without relinquishing the privileges which the Christian communion of our Societies so largely affords. As under the Toleration Act, so under this Act, all places of worship must be *certified* to the proper Court; but under this Act, a Preacher need not wait till the place be registered before he preaches. By the former Acts, only *five persons* could meet together, besides a man's own family, without having the place registered; by this Act, the number is extended to *twenty persons*, who may meet without certifying the place of meeting. By the *former Act*, no person could preach till he had taken the Oaths; by this Act, any person may preach without having taken the Oaths: and is merely liable to be called on *once* to take them afterwards, *if required in writing by one Justice*. By the *Toleration Acts*, persons were obliged to go to the Quarter Sessions to take the Oaths by *this Act*, any person may take them before one Justice only, and in no case is such person compellable to *travel above five miles for that purpose*: so that it will be perfectly unnecessary for any of our Preachers or Teachers to take the Oaths, until they are required by a Justice, unless our Travelling Preachers, who carry on no business, and intend to claim exemption from civil and military duties. By the *new construction* of the Toleration Act, it appeared that only *particular persons* could insist upon taking the Oaths, &c.; by *this Act*, *any Protestant*, whether Preacher or otherwise, whether a Dissenter or a member of the Church of England, may *require* a Justice to administer the Oaths, &c. and grant a Certificate.

As to the exemptions from civil and military duties, they are nearly the same, as to Preachers who carry on no business,

except that the Toleration Act extended only to Dissenters, and this Act includes all Preachers, whether Dissenters or not. As by the Toleration Act, so by *this*, the doors of all places of worship are to be unlocked. In this Act, you will observe a great and most beneficial alteration for the protection of religious assemblies. The Toleration Act did not provide for the punishment of riotous persons, who did not come *into* the house, by which means many of our Congregations were greatly disturbed, by noises made on *the outside*; but by this Act, any person who shall wilfully and maliciously disturb a Congregation, (whether by coming *into*, or being on the outside of the house,) shall incur a penalty of £40, which penalty is double the amount of that imposed for the same offence by the Toleration Act. There is also another important advantage in this Act, which is, that the writ of *Certiorari* is not taken away, by which means proceedings may be removed into the Court of King's Bench.

Thus have we endeavoured to give you an outline of this important Act of the Legislature: an Act which clearly recognizes, in practice, those great principles, which are the basis of *religious freedom*; and, in its operation, will not only enable our Societies to exercise, under the protection of the law, those privileges which they have ever considered the most sacred and invaluable, and which, under the Divine blessing, have contributed to the consolation of thousands; but it will serve for the extension of piety and virtue amongst all denominations, by promoting Christian fellowship, the dissemination of Divine truth, and the interchange of religious instruction. And whilst it amply extends the circle of religious liberty, to those who dissent from, or who only partially or occasionally conform to, the Established Church, as well as to strict members of her communion, who wish to enjoy religious meetings, it will excite attachment to, and increase the security of, that Church, which has produced so many champions for the verities of our holy religion, and in which, indeed, our Societies have been founded.

Nor should it be forgotten, (especially in times like the present,) that this Act is of peculiar excellency, from the effect it will have upon the happiness of the *religious poor*. They



value exceedingly the liberty of *associating* for mutual religious instruction and consolation. It is the exercise of that privilege which soothes them under poverty and distress, and, by the grace of God, makes them content, under the apparently adverse dispensations of Divine Providence; and teaches them to wait with patience, for the "inheritance which is incorruptible." This Act, by removing all restraint from the performance of the great duty of "exhorting one another," may be considered as having the well-disposed and pious poor for its object; and great will be their gratitude and gladness, that they can, under the protection of this law, worship God in their own way, and instruct each other, as well as hear those Ministers whose labours they esteem. And while it has this effect upon their individual happiness, it will make them value the *Constitution of the Country*, through which they derive such benefits. In short, the Committee cannot but contemplate this important extension of religious freedom, with the highest satisfaction and delight; and they cannot doubt, that in proportion to the apparent excellency of this Act of Parliament, will be the magnitude of the benefits which the nation at large will derive from it.

In the accomplishment of this salutary measure, the Committee have necessarily had much correspondence with the Prime Minister, the Right Hon. the Earl of Liverpool; and it is a duty they owe to his Majesty's Government, and to that noble Lord in particular, to express, with pleasure and gratitude, the high sense of the obligations they feel themselves under, for the patient attention which his Lordship has given, to the many and necessary representations of the Committee, as well as the readiness manifested to meet fully, the situation of our Societies, and of other religious denominations; and for the cordiality with which his Lordship matured and supported the Bill in Parliament, which appears to be commensurate to the present necessities and wishes of our Societies.

The Committee are also under considerable obligations to His Grace the Archbishop of Canterbury, for his polite attention to the subject, and for the liberal sentiments expressed by his Grace on various occasions: and we cannot but feel

great gratitude to all the Right Reverend Prelates who concurred in the Bill, without whose concurrence it must have met with considerable difficulties, in its progress through Parliament.

It is also the duty of the Committee, to express their humble thanks to the rest of the Cabinet Ministers, for the support which this measure has received from them; and particularly to the Right Honourable the Lord High Chancellor, for his Lordship's candid and liberal attention to the Bill, in the House of Lords; and also to the Right Honourable Viscount Castlereagh, for the labour of conducting it in the House of Commons. In these sentiments of respect and gratitude, we are sure we shall be joined by you, and our Societies universally.

The Committee are happy to inform you, to whom they are under particular obligations on this important occasion, that you may have the pleasure of participating with them in those sentiments, which the sense of benefits received naturally inspires. They will, therefore, mention, that they are greatly indebted to the Right Hon. Earl Stanhope, to the Right Hon. Lord Holland, and to the Right Hon. Lord Erskine, for their attention and support in the House of Peers; and to William Wilberforce, Esq. James Stephen, Esq. Samuel Whitbread, Esq. and Thomas Babington, Esq. Members of the House of Commons, from each of whom the Committee have derived important services, relative to this valuable Act.

While endeavouring to express our gratitude upon this occasion, rather than pretending to discharge the debt which we owe to the distinguished characters we have mentioned, it is with great satisfaction that we acknowledge the co-operation which we have experienced from "*The Protestant Society for the Protection of Religious Liberty*," who represent the great body of Dissenters in this country; and from our affectionate friends the *Quakers*, with whom, as well as with other denominations of Christians, we are happy to be associated in receiving benefit, in the same friendly Act of the Legislature: we are sure this co-operation will increase your esteem for those respectable members of civil and religious society.

In considering the many circumstances relative to the progress and completion of this excellent measure, we cannot

but adore the providence and goodness of God, without whose direction and aid the work could not have been accomplished. And we would ascribe the glory, the honour, and power, to Him, from whom alone all good councils, and all just works, do proceed. Our joy is great upon this interesting occasion; but how greatly would our pleasure have been enhanced, had this event witnessed the return of health to our gracious Sovereign, whose name must ever be associated with Religious Toleration: for his Majesty, in his first speech from the throne, declared it his invariable resolution, *to maintain the Toleration inviolate*:—a declaration which has been religiously fulfilled, during a long and beneficent reign. And should it please Divine Providence, to restore his Majesty in health to his affectionate people, it would, we doubt not, afford him the highest gratification, that a measure, so full of regard to the sacred rights of conscience, and so amply extending the bounds of Toleration, had been carried into effect, under the liberal administration of his Royal Highness the Prince Regent. May it please God, to smooth the bed of the Sovereign in his affliction, and endue the Prince plenteously with heavenly gifts, and prosper him with all happiness.

To conclude; while on this memorable occasion, we express unfeigned gratitude to those who have rendered us assistance, let us not forget to give the *sole glory* to that God, “by whom Kings reign, and Princes decree justice,” let us continue to cultivate the most affectionate regard for our *King and Country*: let us pray for more grace, that we may use our *extended* religious privileges to the greatest advantage, not only by *provoking one another to love and to good works*, but by labouring incessantly to diffuse those sacred truths of our most holy religion, which we have long proved to be the *power of God unto salvation, to them who believe*; and thus promote *Glory to God in the Highest*, and on *Earth peace, and good will among Men*,—the *great END* for which our Societies have been established.

We are, dear Sir,

Your affectionate Friends and Servants,

Signed by order, and on behalf, of the Committee,

London,

July 31, 1812.

ADAM CLARKE, Chairman.

JOSEPH BUTTERWORTH, Secretary.

The following rules it is necessary to insert, as the Preachers act upon them, and they are found in the *large Minutes*, published by Mr. Wesley in the year 1789.

In order that we may have a reserve of Preachers, “ 1. We will, so far as we can afford it, keep a reserve of young Preachers at Kingswood. 2. Let an exact List be kept, of those who are proposed for trial, but not accepted, because not wanted.” Since Mr. Wesley’s death, the *List of Reserve* is usually deposited with the President of the Conference for the time being.

“ As you have time, read, explain, and enforce, in every family, 1. The Rules of the Society; 2. Instructions for Children; 3. The fourth volume of Sermons; and, 4. Philip Henry’s Method of Family Prayer. We must needs do this, were it only to avoid idleness. Do we not loiter away many hours in every week? Each try himself; no idleness can consist with growth in Grace. Nay, without exactness in *redeeming time*, you cannot retain the Grace you received in Justification.

“ But what shall we do for the *rising generation*? Unless we take care of this, the present revival will be *res unius ætatis*: it will last only the age of a man. Who will labour herein? Let him that is zealous for God, and the souls of men, begin *now*.”

The following advice was given:—

“ 1. Let your whole deportment, before the Congregation, be serious, weighty, and solemn. 2. Always suit your subject to your audience. 3. Choose the plainest texts you can. 4. Take care not to ramble, but keep to your text, and make out what you take in hand. 5. Be sparing in allegorizing, or spiritualizing. 6. Take care of any thing awkward or affected, either in your gesture, phrase, or pronunciation. 7. Do not usually pray above eight or ten minutes, (at most,) without intermission. 8. Always kneel during public prayer. 9. Frequently read and enlarge upon a portion of the Notes: and let young Preachers often exhort, without taking a text. 10. Every where avail yourselves of the Great Festivals, by preaching on the occasion, and singing the Hymns, which you should take care to have in readiness. 11. Beware of

clownishness, either in speech or dress: every where recommend decency and cleanliness. Cleanliness is next to Godliness. 12. Let no person, on any account, call another Heretic, Bigot, or by any other disrespectful name, for a difference of sentiment."

Directions respecting *Singing*:—" 1. Preach frequently on Singing. 2. Speak only what you feel. 3. Choose such Hymns as are proper for the Congregation. 4. Do not sing too much at once, seldom more than five or six verses. 5. Suit the tune to the words. 6. Often stop short, and ask the people, 'Now! do you know what you said last? Did you speak no more than you felt?' 7. Do not suffer the people to sing too slow. 8. Let the women constantly sing their parts alone; let no man sing with them, unless he understands the *notes*, and sings the base. 9. Let no *Organ* be placed any where, till proposed in the Conference. 10. Exhort every one in the Congregation to sing. 11. In every large Society, let them learn to sing, and let them always learn our own tunes first. 12. Recommend our Tune-Book every where; and if you cannot sing yourself, choose a person or two, in each place, to pitch the tune for you."

Remarks on Preaching. "The most effectual way of preaching Christ, is to preach him in all his Offices, and to declare his *Law* as well as his *Gospel*, both to believers and unbelievers. Let us strongly and closely insist upon inward and outward holiness, in all its branches."

An account of the method used in receiving a new Helper: "The proper time for doing this, is at a Conference, after solemn fasting and prayer. Every person proposed is then to be present; and each of them may be asked, Have *you* faith in Christ? Are you *going on to perfection*? Do you expect to be *perfected in love in this life*? Are you groaning after it? Are you resolved to devote yourself wholly to God, and to his work? Do you know the Methodist Plan? Have you read the Plain Account? The Appeals? Do you know the Rules of the Society? Of the Bands? Do you keep them? Do you take no Snuff? Tobacco? Drams? Have you read the Minutes of the Conference? Are you willing to conform to them? Have you considered the Rules of an Helper?

Especially the first, tenth, and twelfth? Will you keep them for conscience' sake? Are you determined to employ all your time in the work of God? Will you preach every morning and evening: endeavouring not to speak too long or too loud? Will you diligently instruct the children in every place? Will you visit from house to house? Will you recommend fasting, both by precept and example? Are you in debt? Are you engaged to marry? (N.B. A Preacher who marries while on trial, is thereby set aside.) The time of trial is four years. Observe, taking *on trial*, is entirely different from *admitting* a Preacher. One on trial may be either admitted or rejected, without doing him any wrong. Otherwise it would be no trial at all. Let every Superintendant explain this to them that are on trial. When he has been on trial four years, if recommended by the Superintendant, he may be received into full connexion.

“ Let no person come into the Preacher's house, unless he wants to ask a question.” This direction was given, because many of the people made a practice of crowding into the Preachers' houses, as into coffee-houses, without any invitation whatever.

“ Q. What is the direct antidote to *Methodism*, (the Doctrine of Heart-Holiness?) A. *Antinomianism*, and unconditional Predestination. All the devices of Satan, for these fifty years, have done far less toward stopping the work of God, than these Doctrines. They strike at the root of Salvation from sin, previous to glory, putting the matter on quite another issue. Q. But wherein lie the charms of these Doctrines? What makes men swallow them so greedily? A. 1. They seem to magnify Christ: although in reality they suppose him to have died in vain. For the absolutely elect must have been saved without him, and the non-elect cannot be saved by him. 2. It is highly pleasing to flesh and blood; final perseverance in particular. In order to guard against it, 1. Let our Preachers frequently and explicitly preach the truth, though not in a controversial way, but in love and gentleness. 2. Very frequently, both in public and private, advise our people not to hear them. 3. Answer all their objections, as occasion offers. But take care to do this, with

all possible sweetness, both of look and of accent. 4. Be diligent to guard those, who are newly convinced or converted against the Predestination-poison."

Our President, Mr. JOSEPH ENTWISLE, as was expected, gave great attention to the duties of his office, and manifested an amiable spirit through the whole time of the Conference. He also observed to a friend, after the Conference closed, that not one Preacher said a word, (as far as he could observe,) with a view to irritate his brother, or to provoke anger, or needlessly to give pain. Our Secretary, Dr. COKE, was always found at his post. To shew the brethren's opinion of him in this office, it is only necessary to state, that since Mr. Wesley's death, he has been chosen to fill it eighteen times. It is now necessary to have a Sub-secretary: the want of such a person was experienced a few years ago. Mr. Jabez Bunting was chosen to fill that office. His impartiality and correctness have been manifest to all his brethren: and they have chosen him to fill that station regularly, from the time of its institution.

Mr. BENSON, our Editor, has rendered an acceptable service to God, by publishing complete editions of Mr. Wesley's Works, in sixteen volumes, octavo; and Mr. Fletcher's, in nine, including the lives of these great men. Mr. Martindale's excellent Translation of Mr. Fletcher's "French Poems," makes a tenth volume. I have no doubt, but the present generation of Methodists, and generations to come, will be thankful to God for these writings.

The Methodists now have, and are likely to have, most excellent Commentaries, among themselves, for elucidating and explaining the Sacred Scriptures. Mr. Wesley's Notes on the New Testament, which he published, as he said, "to help a thinking man;" and Dr. Coke's copious, useful, and consistent Commentary on the whole Scriptures, are already in circulation among the people. Mr. Benson is publishing a Commentary, which unites brevity, the stores of ancient learning, together with experimental and practical godliness. And Dr. Clarke's Commentary will, as far as we may judge from what has already appeared, be a blessing to the Church militant: in it we see sacred criticism united with the sim-

plicity of Divine truth; ancient customs and manners, brought forward to illustrate some passages of Scripture that, from their phraseology, appear dark and obsolete to us; at the same time that the orthodox faith, with evangelical doctrine in principle and practice, are strongly enforced in what has been published. Not only the Methodists, but many religious people in this United Kingdom, and in America, seek after these works; and purchase them, and consult them daily, with pleasure and profit.

The *Life of Mr. Wesley* has been written, in one volume, by Dr. Coke and Mr. Moore; this has been justly prized for its impartiality, and neatness of composition. Dr. Whitehead wrote, in two volumes, the *Lives of the Family of the WESLEYS*, particularly of Messrs. John and Charles Wesley. The last edition of this work was published by Mr. Jones of Dublin, in the year 1805. This is, undoubtedly, preferable to the former edition, because of the additions which he has made to it, and the Notes he has added, which greatly illustrate the lives of these good men. From either of these lives, a reader may form a just and correct idea of the founder of Methodism.

Several of the brethren have written most useful books; but as I am not writing a review, I will only observe, that they do not neglect that part of their duty, but instruct the people from the press, as well as the pulpit.

I shall close this Chapter with the Act of Parliament lately made in favour of religious worship, with Mr. Allan's remarks upon it.

*An Act to repeal certain Acts, and amend other Acts, relating to Religious Worship and Assemblies, and Persons teaching or preaching therein. [29th July, 1812.]*

52 GEO. III. c. 155.

Whereas it is expedient that certain Acts of Parliament, made in the reign of his late Majesty King Charles the Second, relating to non-conformists and conventicles, and refusing to take oaths, should be repealed; and that the laws relating to certain Congregations and Assemblies for religious worship, and persons teaching, preaching, or officiating therein, and resorting thereto, should be amended; Be it



therefore enacted, by the King's most excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal, and Commons, in this present Parliament assembled, and by the authority of the same, That from and after the passing of this Act, an Act of Parliament made in the session of Parliament held in the thirteenth and fourteenth years of his late Majesty King Charles the Second, intituled, "An Act for preventing the mischiefs and dangers that may arise by certain persons called Quakers, and others, refusing to take lawful Oath," and another Act of Parliament made in the seventeenth year of the reign of his late Majesty King Charles the Second, intituled, "An Act for restraining Non-conformists from inhabiting in Corporations;" and another Act of Parliament made in the twenty-second year of the reign of the late King Charles the Second, intituled, "An Act to prevent and suppress seditious Conventicles," shall be, and the same are hereby repealed.

II. And be it further enacted, That from and after the passing of this Act, no Congregation or Assembly for religious worship of Protestants, (at which there shall be present more than twenty persons, besides the immediate family and servants of the person in whose house, or upon whose premises, such Meeting, Congregation, or Assembly, shall be had,) shall be permitted or allowed, unless and until the place of such Meeting, if the same shall not have been duly certified and registered under any former Act or Acts of Parliament relating to registering places of religious worship, shall have been or shall be certified to the Bishop of the Diocese, or to the Archdeacon of the Archdeaconry, or to the Justices of the Peace at the General or Quarter Sessions of the Peace for the county, riding, division, city, town, or place, in which such meeting shall be held; and all places of meeting which shall be so certified to the Bishop's or Archdeacon's Court, shall be returned by such Court, once in each year, to the Quarter Sessions of the county, riding, division, city, town, or place; and all places of meeting which shall be so certified to the Quarter Sessions of the Peace, shall be also returned, once in each year, to the Bishop or Archdeacon; and all such places shall be registered in the said Bishop's or Archdeacon's

Court respectively, and recorded at the said General or Quarter Sessions; the Registrar, or Clerk of the Peace whereof respectively, is hereby required to register and record the same; and the Bishop, or Registrar, or Clerk of the Peace, to whom any such place of meeting shall be certified under this Act, shall give a certificate thereof to such person or persons as shall request or demand the same, for which there shall be no greater fee nor reward taken than Two Shillings and Sixpence; and every person who shall knowingly permit or suffer any such Congregation or Assembly as aforesaid, to meet in any place occupied by him, until the same shall have been so certified as aforesaid, shall forfeit, for every time any such Congregation or Assembly shall meet contrary to the provisions of this Act, a sum not exceeding twenty pounds, nor less than twenty shillings, at the discretion of the Justices who shall convict for such offence.

III. Provided always, and be it further enacted, That every person who shall teach or preach in any Congregation or Assembly as aforesaid, in any place, without the consent of the occupier thereof, shall forfeit for every such offence a sum, not exceeding thirty pounds, nor less than forty shillings, at the discretion of the Justices who shall convict for such offence.

IV And be it further enacted, That from and after the passing of this Act, every person who shall teach or preach at, or officiate in, or shall resort to any Congregation or Congregations, Assembly or Assemblies for religious worship of Protestants, whose place of meeting shall be duly certified according to the provisions of this Act, or any other Act or Acts of Parliament relating to the certifying or registering of places of religious worship, shall be exempt from all such pains and penalties under any Act or Acts of Parliament relating to religious worship, as any person who shall have taken the Oaths, and made the Declaration, prescribed by or mentioned in an Act, made in the first year of the reign of King William and Queen Mary, intituled, "An Act for exempting their Majesties' Protestant Subjects, dissenting from the Church of England, from the Penalties of certain Laws," or any Act amending the said Act, is by law

exempt, as fully and effectually as if all such pains and penalties, and the several Acts enforcing the same, were recited in this Act, and such exemptions as aforesaid were severally and separately enacted in relation thereto.

V. Provided always, and be it further enacted, That every person, not having taken the Oaths, and subscribed the Declaration herein-after specified, who shall preach or teach at any place of religious worship certified in pursuance of the directions of this Act, shall, when thereto required by any one Justice of the Peace, by any writing under his hand, or signed by him, take, and make, and subscribe, in the presence of such Justice of the Peace, the Oaths and Declaration specified and contained in an Act, passed in the nineteenth year of the reign of his Majesty King George the Third, intituled, “An Act for the further Relief of Protestant “Dissenting Ministers and Schoolmasters;” and no such person who, upon being so required to take such Oaths, and make such Declaration as aforesaid, shall refuse to attend the Justice requiring the same, or to take, and make, and subscribe, such Oaths and Declaration as aforesaid, shall be thereafter permitted or allowed to teach or preach in any such Congregation or Assembly for religious worship, until he shall have taken such Oaths, and made such Declaration as aforesaid, on pain of forfeiting, for every time he shall so teach or preach, any sum not exceeding ten pounds, nor less than ten shillings, at the discretion of the Justice convicting for such offence.

VI. Provided always, and be it further enacted, That no person shall be required, by any Justice of the Peace, to go to any greater distance than five miles from his own home, or from the place where he shall be residing at the time of such requisition, for the purpose of taking such Oaths as aforesaid.

VII. And be it further enacted, That it shall be lawful for any of his Majesty's Protestant subjects, to appear before any one Justice of the Peace, and to produce to such Justice of the Peace, a printed or written copy of the said Oaths and Declaration, and to require such Justice to administer such Oaths, and to tender such Declaration, to be made, taken, and subscribed by such person; and thereupon it shall be

lawful for such Justice, and he is hereby authorized and required to administer such Oaths, and to tender such Declaration to the person requiring to take, and make, and subscribe the same: and such person shall take, and make, and subscribe such Oaths and Declaration, in the presence of such Justice accordingly; and such Justice shall attest the same to be sworn before him, and shall transmit or deliver the same to the Clerk of the Peace for the county, riding, division, city, town, or place, for which he shall act as such Justice of the Peace, before or at the next General or Quarter Sessions of the Peace, for such county, riding, division, city, town, or place.

VIII. And be it further enacted, That every Justice of the Peace, before whom any person shall make, and take, and subscribe, such Oaths and Declaration as aforesaid, shall forthwith give to the person having taken, made, and subscribed, such Oaths and Declaration, a certificate thereof, under the hand of such Justice, in the form following; (that is to say,)

"I, A. B. one of his Majesty's Justices of the Peace for  
the county, [riding, division, city, or town, or place,  
*as the case may be*] of                      Do hereby certify,  
That C. D. of, &c. [*describing the Christian and Sur-  
name, and place of abode of the party*] did this day  
appear before me, and did make, and take, and sub-  
scribe, the several Oaths and Declarations, specified in  
an Act made in the fifty-second year of the reign of  
King George the Third, intituled, [*set forth the Title  
of this Act.*] Witness my hand, this                      day of  
one thousand eight hundred and                      ."

And for the making and signing of which certificate, where the said Oaths and Declaration are taken and made on the requisition of the party taking and making the same, such Justice shall be entitled to demand and have a fee of two shillings and sixpence, and no more; and such certificate shall be conclusive evidence, that the party named therein has made and taken the Oaths, and subscribed the Declaration, in manner required by this Act.

IX. And be it further enacted, That every person who shall teach or preach in any such Congregation or Assembly, or Congregations or Assemblies as aforesaid, who shall employ himself solely in the duties of a Teacher or Preacher, and not follow or engage in any trade or business, or other profession, occupation, or employment, for his livelihood, except that of a schoolmaster, and who shall produce a certificate of some Justice of the Peace, of his having taken, and made, and subscribed, the Oaths and Declaration aforesaid, shall be exempt from the civil services and offices specified in the said recited Act, passed in the first year of King William and Queen Mary, and from being ballotted to serve, and from serving, in the militia, or local militia, of any county, town, parish, or place, in any part of the United Kingdom.

X. And be it further enacted, That every person who shall produce any false or untrue certificate or paper, as and for a true certificate of his having made and taken the Oaths, and subscribed the Declaration, by this Act required, for the purpose of claiming any exemption from civil or military duties as aforesaid, under the provisions of this or any other Act or Acts of Parliament, shall forfeit for every such offence the sum of fifty pounds; which penalty may be recovered by and to the use of any person who will sue for the same, by any action of debt, bill, plaint, or information, in any of his Majesty's Courts of Record at Westminster, or the Courts of Great Sessions in Wales, or the Courts of the counties palatine of Chester, Lancaster, and Durham, (as the case shall require;) wherein no essoign, privilege, protection, or wager of law, or more than one imparlance, shall be allowed.

XI. And be it further enacted, That no Meeting, Assembly, or Congregation of persons for religious worship, shall be had in any place, with the door locked, bolted, or barred, or otherwise fastened, so as to prevent any persons entering therein, during the time of any such Meeting, Assembly, or Congregation; and the person teaching or preaching at such Meeting, Assembly, or Congregation, shall forfeit, for every time any such Meeting, Assembly, or Congregation, shall be held with the door locked, bolted, barred, or otherwise fastened as aforesaid, any sum not exceeding twenty pounds,

nor less than forty shillings, at the discretion of the Justices convicting for such offence.

XII. And be it further enacted, That if any person or persons, at any time after the passing of this Act, do and shall wilfully and maliciously, or contemptuously, disquiet or disturb any Meeting, Assembly, or Congregation, of persons assembled for religious worship, permitted or authorized by this Act, or any former Act or Acts of Parliament, or shall in any way disturb, molest, or misuse, any Preacher, Teacher, or person, officiating at such Meeting, Assembly, or Congregation, or any person or persons there assembled, such person or persons so offending, upon proof thereof before any Justice of the Peace by two or more credible witnesses, shall find two sureties to be bound by recognizances in the penal sum of fifty pounds to answer for such offence, and in default of such sureties shall be committed to prison, there to remain till the next General or Quarter Sessions; and upon conviction of the said offence at the said General or Quarter Sessions, shall suffer the pain and penalty of forty pounds.

XIII. Provided always, and be it further enacted, That nothing in this Act contained shall affect, or be construed to affect, the celebration of Divine Service, according to the rites and ceremonies of the united Church of England and Ireland, by Ministers of the said Church, in any place hitherto used for such purpose, or being now or hereafter duly consecrated or licensed by any Archbishop or Bishop, or other person lawfully authorized to consecrate or license the same, or to affect the jurisdiction of the Archbishops or Bishops, or other persons exercising lawful authority in the Church of the United Kingdom, over the said Church, according to the rules and discipline of the same, and to the laws and statutes of the realm; but such jurisdiction shall remain and continue as if this Act had not passed.

XIV. Provided also, and be it further enacted, That nothing in this Act contained shall extend, or be construed to extend, to the people usually called Quakers, nor to any Meetings or Assemblies for religious worship, held or convened by such persons; or in any manner to alter, or repeal, or affect, any Act, other than and except the Acts passed in

the reign of King Charles the Second herein-before repealed, relating to the people called Quakers, or relating to any Assemblies or Meetings for religious worship held by them.

XV. And be it further enacted, That every person guilty of any offence, for which any pecuniary penalty or forfeiture is imposed by this Act, in respect of which no special provision is made, shall and may be convicted thereof, by information upon the oath of any one or more credible witness or witnesses, before any two or more Justices of the Peace, acting in and for the county, riding, city, or place, wherein such offence shall be committed; and that all and every the pecuniary penalties or forfeitures, which shall be incurred or become payable for any offence or offences against this Act, shall and may be levied by distress, under the hand and seal, or hands and seals, of two Justices of the Peace for the county, riding, city, or place, in which any such offence, or offences was or were committed, or where the forfeiture or forfeitures was or were incurred, and shall, when levied, be paid, one moiety to the informer, and the other moiety to the poor of the parish in which the offence was committed; and in case of no sufficient distress whereby to levy the penalties, or any or either of them imposed by this Act, it shall and may be lawful for any such Justices respectively, before whom the offender or offenders shall be convicted, to commit such offender to prison, for such time, not exceeding three months, as the said Justices in their discretion shall think fit.

XVI. And be it further enacted, That in case any person or persons who shall hereafter be convicted of any of the offences punishable by this Act, shall conceive him, her, or themselves, to be aggrieved by such conviction, then, and in every such case, it shall and may be lawful for such person or persons respectively, and he, she, or they, shall or may appeal to the General or Quarter Sessions of the Peace, holden next after such conviction, in and for the county, riding, city, or place, giving unto the Justices, before whom such conviction shall be made, notice in writing, within eight days after any such conviction, of his, her, or their, intention to prefer such appeal; and the said Justices, in their said General or Quarter Sessions, shall and may, and they are hereby authorized and

empowered to proceed to the hearing and determination of the matter of such appeal, and to make such order therein, and to award such costs to be paid by and to either party, not exceeding forty shillings, as they in their discretion shall think fit.

XVII. And be it further enacted, That no penalty or forfeiture shall be recoverable under this Act, unless the same shall be sued for, or the offence, in respect of which the same is imposed, is prosecuted before the Justices of the Peace, or Quarter Sessions, within six months after the offence shall have been committed; and no person who shall suffer any imprisonment for non-payment of any penalty, shall thereafter be liable to the payment of such penalty or forfeiture.

XVIII. And be it further enacted, That if any action or suit shall be brought or commenced against any person or persons for any thing done in pursuance of this Act, that every such action or suit shall be commenced within three months next after the fact committed, and not afterwards, and shall be laid and brought in the county wherein the cause or alleged cause of action shall have accrued, and not elsewhere; and the defendant or defendants in such action or suit may plead the general issue, and give this Act and the special matter in evidence on any trial to be had thereupon, and that the same was done in pursuance and by authority of this Act; and if it shall appear so to be done, or if any such action or suit shall be brought after the time so limited for bringing the same, or shall be brought in any other county, city, or place, that then, and in such case, the Jury shall find for such defendant or defendants; and upon such verdict, or if the plaintiff or plaintiffs shall become nonsuited, or discontinue his, her, or their, action or actions, or if a verdict shall pass against the plaintiff or plaintiffs, or if upon demurrer, judgment shall be given against the plaintiff or plaintiffs, the defendant or defendants shall have and may recover treble costs, and have the like remedy for the same, as any defendant or defendants hath or have for costs of suit in other cases by law.

XIX. And be it further enacted, That this Act shall be deemed and taken to be a public Act, and shall be judicially



taken notice of as such by all Judges, Justices, and others, without specially pleading the same.

*Observations upon the Act of Parliament, (52d Geo. III. cap. 155,) passed 28th July, 1812, relating to Religious Worship; with some practical directions.*

Sect. II. 1. All religious assemblies of Protestants, not exceeding twenty persons, besides the family of the person in whose premises such assembly shall be held, are lawful without registering the place of meeting, so that there will be no absolute necessity to register the houses where small class, prayer, and other social meetings are held. However, as it is attended with scarcely any inconvenience, it is recommended that ALL PLACES where, in probability, more than twenty persons may assemble for religious instruction, including Sunday schools, be certified and registered.

2. It is not necessary to register any place, which has been registered previous to the passing of this Act.

3. It is not necessary to wait till the place is actually *registered*, but a religious assembly may lawfully be held, after a *certificate* that the place is intended to be used for religious worship, is lodged with the person, or any one of the persons, mentioned in the Section.

4. The following form of certificate to be sent to the Bishop, or Archdeacon, or Justices of the General or Quarter Sessions, is recommended, to sign which only *one* person is necessary that is to say,

“ To the Right Reverend the Lord Bishop of [as  
 “ the case may be,] or to the Reverend (*A. B.*) Arch-  
 “ deacon of [as the case may be,] and to his  
 “ Registrar, or to the Justices of the Peace [of the  
 “ County, Riding, Division, City, Town or Place, as the  
 “ case may be,] and to the Clerk of the Peace thereof.

“ I, *A. B.* of [describing the Christian and surname, and  
 “ place of abode, and trade or profession of the party  
 “ certifying,] do hereby certify, that a certain building,  
 “ [messuage, or tenement, barn, school, meeting-house,  
 “ or part of a messuage, tenement, or other building, as

“ the case may be,] situated in the parish of           , and  
 “ county of           , [as the case may be, and specifying  
 “ also the number of the messuage, &c. if numbered,  
 “ and the street, lane, &c. wherein it is situate, and the  
 “ name of the present or last occupier or owner,] is  
 “ intended forthwith to be used as a place of religious  
 “ worship by an assembly or congregation of Protestants,  
 “ and I do hereby require you to register and record the  
 “ same, according to the provisions of an Act, passed in  
 “ the fifty-second year of the reign of his Majesty King  
 “ George the Third, intituled, An Act to repeal certain  
 “ Acts, and amend other Acts, relating to religious  
 “ worship, and assemblies, and persons teaching or  
 “ preaching therein, and I hereby request a certificate  
 “ thereof. Witness my hand, this           day of  
 “ 181

“ A. B.”

The address to be used must depend upon the person or persons with whom the certificate is to be deposited. Between the different Sessions, the Bishop and Archdeacon's Registry is generally open.

It is not necessary that this certificate should express that the place is to be registered for Protestant *Dissenters*, the Act mentions only *Protestants*; and it is recommended, that no certificate be accepted from the Registrar of the Bishop, or Archdeacon, or from the Clerk of the Peace, which narrows the term, or which states the place to be for any specific denomination of Protestants. The certificate should mention *Protestants* only.

Two copies of the above certificate should be prepared, and signed in the presence of a respectable witness. One to be delivered to the Bishop, Archdeacon, or Clerk of the Peace, and the other to be kept by the party signing the same, who is to require from the Registrar, or Clerk of the Peace, to sign a certificate on the part to be kept, that such certificate as above has been delivered to him; such certificate to be written beneath the name of the party or parties signing the original certificate, in the following form:

D D 4

“ I, C. D. [Registrar of the Court of the Bishop of  
 “ , or Archdeacon of , or Clerk of the  
 “ Peace for the county of , as the case may be,]  
 “ do hereby certify, that a certificate, of which the above  
 “ is a true copy, was this day delivered to me, to be  
 “ registered and recorded pursuant to the Act of Par-  
 “ liament therein mentioned. Dated this day of  
 “ , 181  
 “ C. D. Registrar, or Clerk of the Peace.”

Thus, in case any accidental delay in the registration should take place, and it be needful to use the place as a place of religious assembly, proof will exist that the certificate was duly delivered, and consequently the parties be free from penalty, if they use the place for religious worship, after it is *certified*, but before it is *registered*.

5. At the time the certificate of the parties is presented to the Bishop, or Archdeacon, or to the Sessions, the fee of two shillings and sixpence should be paid to the Registrar, or Clerk of the Peace, for registering and certifying the same, and his certificate should be required accordingly.

Sect. II. Before, it was made penal by this Section to preach in a house without the consent of the occupier, a person doing so was liable to an action by the common law.

Sect. IV. The first Section having repealed altogether the Five Mile and Conventicle Acts, and an Act relating to the Quakers, by this Section all *Protestants*, whether Teachers or hearers, whether Dissenters or Churchmen, attending a place of worship, *certified* under this Act, are exempted, even before actual and formal *registration*, from the penalties of all the Acts recited in the Toleration Act, or in any Act amending the same.

Sect. V. A Preacher may be required (if he has not already qualified) to take the oaths, &c. after he has actually preached, but it is not necessary that any person should take the Oaths and subscribe the Declarations required, as an antecedent qualification to preach. The requisition must be made by a Justice of the Peace in writing.

The following are copies of the Oaths,\* &c. referred to in the Section:—

*Oath of Allegiance.*

“ I, *A. B.* do sincerely promise and swear, that I will be  
 “ faithful, and bear true allegiance, to his Majesty King  
 “ George.

“ *So help me God.*

“ *A. B.*”

*Of Supremacy.*

“ I, *A. B.* do swear, that I do from my heart abhor, detest,  
 “ and abjure, as impious and heretical, that damnable  
 “ doctrine and position, that Princes, excommunicated  
 “ or deprived by the Pope, or any authority of the See  
 “ of Rome, may be deposed or murdered by their  
 “ subjects, or any other whatsoever And I do declare,  
 “ that no foreign prince, person, prelate, state, or  
 “ potentate, hath, or ought to have, any jurisdiction,  
 “ power, superiority, pre-eminence, or authority, eccle-  
 “ siastical or spiritual, within this realm.

“ *So help me God.*

“ *A. B.*”

*Declaration against Popery.*

“ I, *A. B.* do solemnly and sincerely, in the presence of  
 “ God, profess, testify, and declare, that I do believe,  
 “ that in the Sacrament of the Lord's Supper, there is  
 “ not any transubstantiation of the elements of bread  
 “ and wine into the body and blood of Christ, at or after  
 “ the consecration thereof by any person whatsoever,  
 “ and that the invocation or adoration of the Virgin  
 “ Mary, or any other saint, and the sacrifice of the Mass,  
 “ as they are now used in the Church of Rome, are  
 “ superstitious and idolatrous; and I do solemnly, in  
 “ the presence of God, profess, testify, and declare, that  
 “ I do make this declaration, and every part thereof, in  
 “ the plain and ordinary sense of the words read unto  
 “ me, as they are commonly understood by Protestants,  
 “ without any evasion, equivocation, or mental reser-

\* These oaths are printed, and the above certificates are printed separately, and may be had at the Book-room, or of the Superintendants.

“ vation whatsoever; and without any dispensation  
 “ already granted me for this purpose by the Pope, or  
 “ any other authority or person whatsoever, or without  
 “ any hope of dispensation from any person or authority  
 “ whatsoever, or without believing that I am or can be  
 “ acquitted before God or man, or absolved of this  
 “ declaration, or any part thereof, although the Pope,  
 “ or any other person or persons whatsoever, shall  
 “ dispense with or annul the same, or declare that it was  
 “ null and void from the beginning. *A. B.*”

*Declaration of Christian Faith.*

“ I, *A. B.* do solemnly declare in the presence of Almighty  
 “ God, that I am a Christian and a Protestant, and as  
 “ such that I believe that the Scriptures of the Old and  
 “ New Testament, as commonly received among Pro-  
 “ testant Churches, do contain the revealed will of God;  
 “ and that I do receive the same as the rule of my  
 “ doctrine and practice. *A. B.*”

Sect. VI. The Preacher is not now required to go to the Quarter Sessions for the purpose of taking the Oaths, &c. but is to go before a neighbouring Magistrate for the purpose.

Sect. VII. 1. Any person, being a Protestant, whether Preacher or not, may *require* a Justice to administer the Oaths, &c.

2. The person requiring a Justice to administer the Oaths, &c. must take a fair copy of them. The forms of the Oaths, &c. are given in the Notes on Section V, which, after substituting his name for *A. B.*, are to be signed by the person who desires to take them.

3. No person need be at the trouble of applying to take the Oaths, &c. unless he be a regular Preacher, wholly devoted to the Ministry, who intends to claim exemption from civil and military services agreeably to the 9th Section.

Sect. VIII. This Section supplies the form of the certificate of taking the Oaths, and subscribing the Declaration, which the Justice is to give in all cases, and for which he may demand 2s. 6d. when the Oaths, &c. are taken on the requisition of the party taking them; but this fee is not

payable if the Justice require a person to take the Oaths, &c.

Sect. IX. To intitle a person to exemption from civil or military services, he must be altogether employed in the duties of a Teacher or Preacher, and not engaged in any secular employment for his livelihood, with the exception of that of a schoolmaster.

Sect. XII. This Clause subjects to a penalty of £40. any person or persons who shall (whether *on the outside* or within a place of religious assembly) wilfully and maliciously, or contemptuously, by any means disturb a Congregation, or disturb, molest, or misuse any Preacher, or other person there assembled.

This clause of extensive operation will be found most ample for the protection of all persons meeting for the worship of God, and is a great and beneficial addition to the law on that subject.

The remainder of the clauses being principally of a technical nature, it is not necessary for the present purpose to make any remarks upon them.

## CHAPTER XV

*The Deed of Trust for settling the Methodist Chapels, with Rules concerning them, and a List of the Chapels in the Methodist Connexion, in the United Kingdom of Great Britain and Ireland, taken in the Year 1812.*

### FORM OF A DEED OF TRUST FOR METHODIST CHAPELS.

THIS INDENTURE, made the                      day of  
in the                      year of the reign of our Sovereign Lord  
George the Third, by the Grace of God, of the United  
Kingdom of Great Britain and Ireland, King, Defender of  
the Faith, *Anno Domini*                      between                      of  
on the one part, and [*Here insert the names of the Trustees,*]  
on the second part.

Whereas, in and by a certain Indenture of Lease, bearing date on or about the                      day of                      last, and made, or

mentioned to be made, between                      of                      . [*Here recite the Original Lease.*] And whereas, a Chapel, or Meeting-house, called                      Chapel, hath been erected or built upon the piece or parcel of land demised by the said recited Indenture of Lease; and the same was erected for the use of the Preachers who are or may be members of the Methodist Conference, and for the Society of the People called Methodists, of the late Rev. John Wesley's Connexion, which now is or may be at                      and the                      by and out of monies raised by Collections made at different times by Preachers deputed by the said Conference, and partly by voluntary donations and subscriptions given and subscribed by persons belonging to and forming a part of the said Society called Methodists, and by monies borrowed by the said persons, parties hereto, of the second part. And therefore it hath been agreed, that the said piece or parcel of land, Chapel, and premises, shall be assigned by the said                      to the said several persons, parties hereto, of the second part upon the trusts hereinafter contained. Now, therefore, this Indenture witnesseth, that in pursuance of the said recited agreement, and in consideration of the sum of                      of lawful money of Great Britain to the said                      in hand paid by the said several persons above-mentioned, of the second part, at or before the sealing and delivery of these presents, the receipt whereof is hereby acknowledged. They, the said                      have, and each of them hath, bargained, sold, assigned, transferred, and set over, and by these presents do, and each of them doth, bargain, sell, assign, transfer, and set over, unto the said [*Here insert the names of the Trustees,*] their executors, administrators, and assigns, all and singular the piece or parcel of land and premises comprised in and demised by the said recited Indenture of Lease, together with the said Chapel and buildings erected thereupon, and all and singular the rights, members, and appurtenances, to the said piece or parcel of land, Chapel, buildings, and premises, belonging, or in anywise appertaining, and all the estate, right, title, interest, term of years, profit, property, possession, claim, and demand whatsoever, both at law and in equity, of them, the said                      of, in, to, or out of, the said piece or parcel

of land, Chapel, and premises, hereby assigned, or intended so to be, or any part or parcel thereof, together with the said herein-before in part recited Indenture of Lease, and the said assignment thereof, to have and to hold the said piece or parcel of land, Chapel, buildings, and all and singular other the premises hereby assigned, or intended so to be, with their appurtenances, unto the said [*Here insert the names of the Trustees,*] their executors, administrators, and assigns, from the day of the date hereof, for and during all the rest, residue, and remainder, of the said term of        years, demised by the said recited Indenture of Lease, in as full, large, ample, and beneficial manner, to all intents and purposes whatsoever, as they the said        or any or either of them, could or might have held or enjoyed the same, if these presents had not been made; subject, nevertheless, to the payment of the yearly rent, and to the performance of all and singular the covenants, conditions, and agreements, reserved by, and mentioned and contained in, the said herein-before in part recited Indenture of Lease; and which, from the day of the date hereof, on the tenants, lessees, or assignees, parts and behalves, are, or ought to be, paid, observed, and performed. Upon such trusts, nevertheless, and to and for such intents and purposes, as are herein-after mentioned, expressed, and declared, of and concerning the same. And they, the said several persons, parties to these presents, of the second part, do hereby jointly, for themselves, their heirs, executors, and administrators, and each of them doth hereby separately, for himself, his heirs, executors, and administrators, covenant, promise, and agree, with and to the said        their executors and administrators, and to and with the other members of the Methodist Conference, and the Society of Methodists at        aforesaid, in manner following; that is to say, that they, the said several persons, parties to these presents, of the second part, their executors, administrators, and assigns, shall and will stand and be possessed of, and interested in, the piece or parcel of ground, and all and singular other the premises demised by the said recited Indenture of Lease, as herein-before is mentioned, for and during the said term of        years, thereby granted, and hereby assigned as aforesaid, upon and for the trusts,



intents and purposes, and with, under, and subject to the provisoes, declarations, and agreements, hereinafter mentioned, expressed, and declared, of and concerning the same; that is to say, upon trust that they, the said several persons, parties to these presents, of the second part, or the survivor or survivors of them, or the executors or administrators of such survivor, do and shall observe and perform the several covenants and agreements, in the said Indenture of Lease contained, on the lessees, parts, and behalves, to be observed; and particularly do and shall, in such manner and within such period as is for that purpose specified in the same Indenture, erect, complete, and finish, the said Chapel, or place of Divine worship, now building or finishing upon the said piece or parcel of ground thereby demised, together with such dwelling-house or houses as they, or the major part of them, shall think fit, with all other proper and sufficient offices to the said Chapel and premises, and such other houses and buildings as may be needful, to answer and fulfil the terms of the covenants in the said Lease; and upon this further trust, that they, the said several persons, parties to these presents, of the second part, and the survivors and survivor of them, and the executors and administrators of such survivor, do, and shall, by selling or mortgaging the whole or any part of the premises comprised in the said recited Lease, and the buildings and erections made, or to be made, upon the same, for all or any part of the said term of        years, or by granting annuities to any person or persons, for all or any part of the same term, to be issuing out of, and charged upon, the said premises, or by, with, and out of, the rents, issues, and profits thereof, or the contributions to be raised in the manner hereinafter mentioned, or by more than one, or by all or any of the aforesaid ways and means, or by such other reasonable ways or means, as they or he shall think proper, levy and raise all such sum and sums of money, as shall be expended in, or necessary for, erecting, completing, and finishing, the said Chapel, and the dwelling-house or houses to be erected and built, and the offices of the same respectively. And in the next place, all sum and sums of money which shall from time to time be necessary for the payment of the rent reserved by

the said recited Indenture of Lease, and for keeping the said premises in proper and sufficient repair, and all such other sum and sums of money as shall, from time to time, be necessary for carrying the trusts herein contained, or any of them, into execution, according to the true intent and meaning of these presents, together with lawful interest for all such gross sums of money as shall be so raised. And it is hereby also agreed and declared, between and by the parties to these presents, that nothing herein contained, nor any thing to be contained in any grant of any annuity, under the trusts herein-before mentioned, unless the contrary shall be therein explicitly expressed, shall extend, or be construed to extend, to make the said several persons, parties to these presents, of the second part, or any of them, or their or any of their heirs, executors, administrators, or assigns, personally liable for the payment of any annuity, to be granted under or by virtue of the trusts herein contained; but that the premises, which in every such grant shall be charged therewith, shall be the fund solely liable to the payment of the same.

*Provided also*, and it is hereby further agreed and declared, between and by the parties to these presents, that before any sale shall be made under the trust lastly hereinbefore contained, the said several persons, parties to these presents, of the second part, or the survivors or survivor of them, or the executors, administrators, or assigns, of such survivor, shall give notice in writing, signed by the major part of them, specifying therein the premises proposed to be sold, the sum intended to be raised by such sale, and the cause of raising the same, and the intended application thereof, and shall deliver, or cause to be delivered, the said notice to the President of the then next Conference of the People called Methodists, hereinafter mentioned or described, on the first day the said Conference shall assemble, and if the said Conference do not provide and pay to the person or persons appointed by the major part of the Trustees of the said premises for the time being, to receive the sum of money mentioned in such notice, within six calendar months after the delivery of the said notice as hereinbefore is mentioned, then, and in such case, immediately after the expiration of the said six calendar months, it shall be lawful

for the said Trustees or Trustee for the time being, to proceed to make sale of the premises therein mentioned, as aforesaid. And upon this further trust, that subject, and without prejudice to any mortgage, sale, or grant, which shall from time to time be made under the trusts hereinbefore contained, they, the said several persons, parties to these presents, of the second part, and the survivor and survivors of them, and the executors, administrators, and assigns of such survivor, do and shall permit and suffer such person and persons only, as shall be appointed at the Yearly Conference of the People called Methodists, to be held at London, Bristol, Leeds, Manchester, or elsewhere, as established by a certain deed poll, bearing date the 28th day of February, 1784, under the hand and seal of the late Rev. John Wesley, and enrolled in the High Court of Chancery, and no others, without the consent of the Superintendant Preacher for the time being of the Circuit in which the said Chapel and premises may be comprised, to have the use and occupation of the said Chapel, when and so often as he or they shall think proper, for the purpose of preaching and expounding God's holy Word, and for the performing of all other acts of religious worship therein, without any suit or interruption whatsoever, of or by the said several persons, parties to these presents, of the second part, or any of them, or their, or any of their executors, administrators, or assigns. Provided always, that the Preacher, or the person or persons so to be appointed by the Conference, as aforesaid, shall preach no other doctrines than those which are contained in certain Notes upon the New Testament, and the first four volumes of Sermons published by the late Rev. John Wesley.

*Provided also*, that the same Preacher shall not be sent by the Conference to the said Chapel, for more than two years successively, without the consent of the Trustees for the time being of the said Chapel and premises, and the Men Leaders of Classes of the said Society assembling at the said Chapel, or the major part of them, such consent to be signified in writing, and delivered to the said Conference, on the first day of their assembling.

*Provided also*, that in case it shall appear to the said Trustees, or any future Trustee or Trustees, of the said

Chapel and premises, or the major part of them, that the doctrine, conduct, or abilities, of any Preacher or Preachers, so to be appointed by the Conference as aforesaid, is contrary to those contained in the Notes and Sermons hereinbefore mentioned or referred to, or that the same is erroneous, immoral, or deficient, then, and in such case, and as often as the same shall happen, they, the said Trustees for the time being, shall proceed according to the rule in that case provided in the Rules of Pacification, in the Minutes of the Conference, held in the year one thousand seven hundred and ninety-five, and which Rules shall also regulate all alterations as to times or additions of public worship in the said Chapel; and upon this further trust, that they, the said several persons, parties to these presents, of the second part, and the survivors and survivor of them, and the executors, administrators, and assigns, of such survivor, do and shall, from time to time, and at all times hereafter, during the said term of        years, collect and receive, of and from the several persons who shall, from time to time, attend public worship at the said Chapel as aforesaid, such sum and sums of money for the seat or pews, or by way of contribution or otherwise, as to the said several persons, parties to these presents, of the second part, or the survivors or survivor of them, or the executors, administrators, or assigns, of such survivor, together with the Superintendant Preacher for the time being of the Circuit in which the said Chapel shall be comprised, or the major part of them, shall from time to time judge fit and reasonable, and do and shall stand and be possessed of interest in the sum or sums of money, which shall be so from time to time collected and received. *And also*, the rents, issues, and profits, of the said Chapel, houses, and other erections, which shall be built upon the same, and of all other sum and sums of money, which shall, yearly or otherwise, be collected and received under the trusts herein contained, (except such collections as are commonly made by the Preachers, or Leaders of Classes, or by the said Conference, or their special appointment,) upon the trusts next hereinafter mentioned, that is to say, Upon trust, in the first place, by and with the same, to pay the rent reserved by the said recited Indenture and Lease,

when and as the same shall grow due and become payable, and all such expenses as shall be from time to time incurred, in the performance of the covenants in that Indenture contained, on the tenants' or lessees' parts to be observed and performed, and in the next place, do and shall pay the interest which shall become due in respect of any gross sum or sums of money, which shall be borrowed on mortgage of the said premises, and all annuities which shall be granted under the trusts hereinbefore contained, according to the legal priority of the same mortgages and annuities respectively. And, in the next place, do and shall pay and apply the surplus of the monies so from time to time to be collected and received, as lastly hereinbefore is mentioned, in the payment and discharge of the money which shall be expended in erecting, completing, and finishing, the said Chapel, and the house for the residence of the officiating Minister, and the offices of the same respectively, and any other houses or buildings to be erected in pursuance of the covenants in the said Lease, as hereinbefore mentioned. And, in the next place, in satisfaction <sup>of</sup> the sum or sums of money which shall have been borrowed <sup>on</sup> <sup>the</sup> <sup>premises</sup>, for, or in respect of, the said premises, or in re-purchasing any annuity which shall be granted under the trusts hereinbefore contained, and from and after all such mortgages or other debts, and the interest thereof, and all such annuities, shall have been fully satisfied and re-purchased respectively, then do and shall pay and apply the residue or surplus, if any, of the monies so to be collected and received, as lastly hereinbefore is mentioned, for and towards the support of the Preachers for the time being stationed in the Circuit, in which the said Chapel shall be comprised, in such manner as to the Trustees for the time being, and the Men Leaders of Classes, of the Methodist Society belonging to the said Chapel, or the major part of them, shall think proper; and if, after providing for the support of such last-mentioned Preachers, there shall remain any further surplus or residue of the said monies, then do and shall pay and apply the same for or towards the promotion and furtherance of the preaching of the Gospel, by building of Chapels, or otherwise, in the said Circuit, and among such poor persons of the Society of Methodists at

aforesaid, as the Trustees or Trustee for the time being, the Superintendant Preacher of the said Circuit, and the Men Leaders of Classes of the Methodist Society belonging to the said Chapel for the time being, or the major part of them, shall think proper.

*And* it is hereby agreed, that the said several persons, parties hereto, of the second part, and all future Trustees of the said Chapel and premises, shall, at the four Quarterly Meetings of the Circuit comprising the said Chapel, to be held every year, produce and shew forth, or cause to be produced and shewn forth, to the Preachers, and all and every other the person and persons assembled at such Quarterly Meeting, and permit extracts to be taken therefrom, all and every the book and books of account, papers, and vouchers, of the said Trustees for the time being, relative to the said Chapel and premises, and the receipts and disbursements relative to the said trust, estate, and premises. And upon this further trust, that in case at any time hereafter the Society of Methodists, usually assembling at the said Chapel, should be dissolved, or become extinct; or if, in consequence of any Act of Legislature, or otherwise, the said Chapel cannot, consistently with the general system of the Methodist doctrines and discipline, be used as a place of religious worship by them, or in case the said Trustees, or the major part of them for the time being, shall be of opinion, that a larger or more convenient Chapel should be necessary, then, and in either or any of the said cases, they, the said Trustees or Trustee for the time being, do or shall, either by public sale or private contract, and either together or in parcels, sell and absolutely dispose of the said Chapel, and the several dwelling-houses and premises belonging to the same, and comprised in the said recited Indenture of Lease, to any person or persons who shall be willing to become the purchasers thereof, for the best price or prices, in money, that can be reasonably obtained, and at any such sale by auction, to buy in the said premises, or any part thereof, and again to sell and dispose of the same, in the manner aforesaid, without incurring any personal liability thereby, and do and shall enter into, make, sign, and execute, all such agreements, acts, deeds, and conveyances, as

shall be necessary for effecting such sales, and making effectual conveyances of the premises sold, to the respective purchasers, and to his, her, or their executors, administrators, and assigns. *And* it is hereby declared and agreed, that the receipts and receipt of the Trustees or Trustee for the time being, shall be a legal and sufficient discharge for all sum and sums of money which shall be paid to them under the trusts herein contained, and that after having obtained such receipts or receipt, the person or persons paying any such sum or sums of money, shall not be answerable for the same, or be in any wise bound or concerned to see to the application of the same, or any part thereof. And upon this further trust, that they, the said Trustees or Trustee for the time being, do and shall stand and be possessed of the money to be produced by such last-mentioned sale or sales, in trust, by and with the same, or a competent part thereof, in the first place to discharge all the mortgage and other debts which shall be then charged upon the said premises, or owing on account of the said Chapel and premises, and to re-purchase all such annuities as shall have been granted under the trusts hereinbefore contained, and be then subsisting: And in the next place, do and shall apply and distribute the residue or surplus (if any) of the said money, to and among such poor persons in the Methodist Society, as the Superintendant Preacher of the Circuit comprising the said Chapel, and the said Trustees or Trustee for the time being, or the major part of them, shall think proper and fit, or do and shall lay out and apply such residue or surplus, in or towards the purchase or building of another more suitable and convenient Chapel, and do and shall hold the same when so purchased or built upon, and for the same trusts, intents, and purposes, as are herein expressed and contained, of and concerning the said Chapel and premises to be erected and built upon the piece of ground and premises comprised in the same Indenture of Lease. *And* it is hereby further agreed and declared, that in case any of the Trustees herein named, or any person or persons to be appointed in his or their place or stead, by virtue of the power and authority hereinafter for that purpose contained, shall be excluded from the Methodist Society, by and with the consent

of the major part of the Trustees for the time being, (as in the Rules of Pacification above referred to is expressed,) then and in such case, he or they so ceasing to be a member or members of the said Society, and being so excluded, shall and will, at the expense of the said trust fund, and upon the request of the other Trustees for the time being, and upon being indemnified by such other Trustees against the payment of any sum or sums of money, costs, or expenses, which he or they, jointly or separately, bound himself or themselves to pay in respect of the said Chapel and premises, and on being paid all monies which may appear due to him or them on account of the said trust premises, release and relinquish, assign, convey and assure, all his or their trust estate and interest in the said premises, to the other Trustees of the same for the time being, by such acts and deeds, and in such manner, as the other Trustees for the time being, or their Counsel, learned in the law, shall advise or require.

*Provided also*, and it is hereby further declared and agreed, by and between the said parties to these presents, that when and so often as any of the Trustees hereby appointed or to be appointed, as herein is mentioned, shall, by death, incapacity, or refusal to act, or otherwise, be reduced to the number of fifteen, then, and in every such case, the surviving or continuing Trustees or Trustee, together with the Superintendant Preacher of the said Circuit for the time being, or the major part of them, shall, within three calendar months after such reduction shall happen, nominate and appoint so many other persons, members of the said Methodist Society at aforesaid, or elsewhere, to be Trustees of the said Chapel and premises, in the room and stead of the said Trustees so dying, or refusing or becoming incapable to act, as aforesaid, so as to make and preserve the number of Trustees twenty-five in the whole, and that the surviving or continuing Trustees or Trustee for the time being, shall and will also, within the said last-mentioned time, at the costs and charges of the said trust-fund, well and sufficiently assign, convey, transfer, and set over, the said Chapel and premises, with their appurtenances, in such manner as the same may be duly transferred to, or vested in, such surviving or continuing Trustees or Trustee.



and such new Trustees jointly, or in such new Trustees solely, as occasion may require, upon the trusts, and to and for the intents and purposes hereinbefore expressed and contained, or so many of such trusts, intents, and purposes, as shall be then existing, or capable of taking effect; and such new Trustees so to be appointed, shall have such and the same powers, in all respects, to act in the management of the said trust premises, either solely, or jointly with the surviving or continuing Trustees, in as full and ample manner as if they had been originally nominated Trustees in and by these presents; provided that nothing in the last-mentioned clause contained, shall prevent the said Trustees, or the survivor of them, from proceeding, as hereinbefore is mentioned, to nominate other persons to be Trustees, in the room of those that may die or refuse to act, notwithstanding the number may not be reduced to fifteen, if the said Trustees shall think it more convenient, or in any manner facilitate the execution of the said trusts, to elect new Trustee or Trustees, in place of the Trustees dying, or refusing or becoming incapable to act, as aforesaid, so as to make or preserve the number of Trustees twenty-five in the whole.

*Provided also*, and it is hereby further agreed and declared, that in case the said Conference, appointed or to be appointed in pursuance of the said deed of the twenty-eighth day of February, one thousand seven hundred and eighty-four, should, at any time or times hereafter, cease to be, or be dissolved, or the said last-mentioned deed shall not be acted upon, or in case the said Conference should refuse to appoint a Preacher for the said Chapel as aforesaid, and the same should be unsupplied for three calendar months, (except in case of sickness of the Preacher,) then, and in every such case, the said Trustees for the time being, or the survivors of them, and the Men Leaders of Classes belonging to the said Chapel, or the major part of them, shall, and till the next Annual Conference, and so from time to time, when unsupplied by the Preacher, nominate and appoint such person or persons to expound and preach God's holy Word, and to perform all other acts of religious worship in the said Chapel and premises, and to have the use and enjoyment thereof, and of the dwelling-

houses and erections to be built upon the said piece or parcel of ground, and the offices of the same, at such times, and during so long, as they the said Trustees for the time being, or the survivors or survivor of them, or the major part of them, shall think proper; in which case also, the nett rent of the remainder of the said premises, shall be paid and applied by the Trustees for the time being, and to and amongst the poor persons usually attending the said Chapel and premises, as the majority of the Trustees for the time being shall direct.

*Provided nevertheless*, that the person or persons so to be appointed as last aforesaid, preach no other doctrines than those which are contained in the Notes and Sermons above-mentioned, or referred to, and are of sufficient ability, and moral in their conduct. *And lastly*, it is hereby agreed and declared, between and by the parties hereto, to be the true intent and meaning of them, and of these presents, that the several Trustees herein named, and every future Trustee so to be appointed as hereinbefore is mentioned, shall be charged and chargeable with, and accountable for, those monies only which he shall actually receive, or which may come to his hands by virtue of these presents, or of the trusts hereinbefore mentioned, and shall not be charged with, or accountable for, any loss which shall happen of or to the said trust estate, monies, and premises, or the profits to arise therefrom, without his wilful neglect or default. nor the one of them, his heirs, executors, and administrators, for the other or others of them, but each of them only for his own separate acts, deeds, neglects, receipts, and defaults, and that each of the said Trustees shall retain, and re-imburse, and pay, to himself and his co-Trustee or Trustees, all costs, charges, and expenses whatsoever, which he or they shall expend, or become liable to pay, in or about the execution of the trusts hereby created in them, or any of them: *In witness whereof*, the said parties to these presents, have hereunto set their hands and seals, the day and year first above written.

The Deeds of the Preaching-houses must have, on the first skin of parchment, one twenty shillings stamp, and one ten shillings stamp, and no other. On the second skin of parch-

ment, one twenty shillings stamp, and no other. On the third skin, (if wanting,) to the sixteenth, the same.

If it relate to a Preaching-house out of London, it must be acknowledged by the person or persons conveying the premises to Trustees, (after the execution of it,) before a Master Extraordinary in Chancery. N. B. Almost every eminent Attorney at Law in the country, is a Master Extraordinary in Chancery. It must be presented to the enrollment office, within six lunar months after its date, or it is of no value. A lunar month is twenty-eight days.

The following words, or words to this purport, must be inserted on the margin of the Deed, by the Master in Chancery: “*A. B.* of the parish of        in the county of        (and *C. D.* &c. if the premises have been purchased in the names of two or more,) did appear before me, this day of        , in the year of        , and did acknowledge, that he did sign, seal, and deliver, this Indenture, as his own act and deed; and prays that the same may be enrolled in his Majesty’s High Court of Chancery.

*E. F.*

*Master Extraordinary in Chancery.”*

At the Conference in the year 1775, it was for the first time proposed, that no Preaching-houses should be built, unless two-thirds of the money were subscribed, and it was agreed to by the Conference.

In 1788, it was added, Let no house be built, on any consideration, till the ground be first settled on the Conference plan. The same was noted in the large Minutes, published by Mr. Wesley in the year 1789, with the addition, “if any Collection be made for them, it must be made between the Conference and the beginning of February.”

At the Conference in 1792, it was added, 1. Let no Collection be made in any Circuit, for a Chapel or Chapels, without the consent of the Conference. 2. No Collection shall be made by any other person than a Travelling Preacher.

In 1795, it was added, No steps shall be taken towards the building of Preaching-houses, without the consent of the Conference first obtained. There are several other Minutes made respecting Chapels in the foregoing History, particularly.

that made in the year 1808, to which I refer the reader, page 335.

Three things should be attended to in building Chapels: 1. A certain sum of money should be collected in the place or town where the Chapel is to be built. 2. The majority of the Trustees should belong to the Society where the Chapel stands, and be members of it. 3. It should be considered and settled beforehand, how much of the labours of the Travelling Preachers they would justly expect on the Lord's Day. Whether every Sunday, or three Sundays out of four, or two out of four, or one out of four. A Travelling Preacher should be, at least one Sunday in a month, at every Chapel. The not attending to these things, has often produced uneasiness between the Preachers and the people; and has led the Conference to take out more Preachers than they really could support, in order to supply Chapels with Travelling Preachers on the Lord's Day.

The Chapels are, next to the doctrine and discipline of the Methodists, the most important and necessary part. The burden of them lies between the Preachers and Trustees. The former have to raise Subscriptions and Collections for them: and the latter are bound for considerable sums of money, and must pay the interest and principal when called for. I consider this a very serious and weighty concern, and have turned my attention to it for some years. I think the Conference should require the Superintendants to bring a correct list of all the Chapels in their Circuits, with the debts which are due upon them, to the ensuing Conference, and publish the same for the satisfaction of the whole Connexion. It would be a guide to the Conference, in stationing the Preachers. It would also shew the people what they had to expect, when leave was given to make a Collection for a Chapel, in any given Circuit or District. I am certain but few of the Preachers or people know, at this day, the real debt of the Connexion for Chapels, merely because they have not turned their attention to it. As we are one body, it is certainly a duty we owe ourselves, and the Trustees in particular, and the whole community, from whom, under God.

we expect to raise the necessary supplies, for paying the interest, and lessening the principal.

The Methodists have no general rule for building their Chapels. The following are the directions which Mr. Wesley gave on this head: 1. Build all Preaching-houses, where the ground will permit, in the octagon form. It is best for the voice, and on many accounts more commodious than any other. 2. Let every octagon house be built after the model of Yarm; every square house after the model of Bath or Scarborough. 3. Let the roof rise only one-third of its breadth: this is the true proportion. 4. Have doors and windows enough; and let all the windows be sashes, opening downwards. 5. Let there be no Chinese paling, and no tub-pulpit, but a square projection, with a long seat behind. 6. Let there be no pews, and no backs to the seats, which should have aisles on each side, and be parted in the middle, by a rail running all along to divide the men from the women, just as at Bath. 7. Let all Preaching-houses be built plain and decent; but not more expensive than is absolutely necessary. 8. Wherever a Preaching-house is built, see that lodgings for the Preachers be built also.

Since Mr. Wesley's death, the form of building the Chapels is generally as follows: The proportion of the length to the breadth, is as 21 to 18. The pulpit faces the front, with the communion-table just before it, or else behind it. They are galleried all round, except on the side where the pulpit stands, and the galleries are constructed in an oval form. They are pewed and lett to families; the places in each Chapel which are free, are divided, one part for the men, and another part for the women, who always sit separate in those places.

I have, in forming this List of the Chapels, (the first which was ever taken, and now published a third time with great additions,) inserted the counties alphabetically, and have put down in each county or shire, the Preaching-houses which are therein, with the year in which they were built, so far as I could learn it from the Minutes, and other sources of information. By this means, a probable idea may be formed, of the counties where Methodism has flourished most. I have

put down no houses but those which are wholly appropriated to the worship of God; many of them are but small, but others are large, and very commodious.

I am much obliged to several of my brethren, for sending me a list of the Chapels on their Circuits, in compliance with my desire, expressed on the cover of the Magazine for December, 1812.

If any Chapels are not inserted in the following List, it is not my fault, as I have, at every Conference since the year 1800, had a List open to receive communications from my brethren respecting them; and I am bound to say, many of them willingly complied with my request; and none of them blamed me for making inquiries respecting the Chapels on their respective Circuits. If spared, and permitted to see another Conference, any communications on this subject, from any of my brethren, or any Methodist, will be thankfully received and attended to.

## LIST OF CHAPELS.\*

### IN ENGLAND.

#### 1. *Bedfordshire*—11.

Bedford, 1763, 1804.  
Beeston-cross, 1780.  
Biggleswade, 1795.  
Dunstable, 1789.  
Desborough, 1800.  
Eaton Bray, 1795.  
Luton, 1778.  
Leighton Buzzard, 1804.  
Market Street, 1799.  
Tempsford, 1784, 1804.  
Great Barford, 1808.

#### 2. *Berkshire*—8.

Cheveley, 1804.  
Chilton, 1791.  
Great Bedwin, 1790, 1804.  
Hampstead Norris, 1803.  
Lamburn, 1798.  
Newbury, 1770, 1804.

Hungerford, 1806.  
Kintbury, 1810.

#### 3. *Buckinghamshire*—7

Buckingham, 1789.  
Chesham, 1768.  
High Wycombe, 1766.  
Stuckley, 1800.  
Penn, 1808.  
Waddesdon, 1808.  
Whitchurch, 1805.

#### 4. *Cambridgeshire*—2.

Long Sutton, 1780.  
Wisbeach, 1781.

#### 5. *Cheshire*—39.

Altringham, 1786.  
Ashton, 1803.  
Bullock Smithy, 1785.

\* The figures after the names of the Chapels, denote the years in which they were built; where two dates appear, they shew that the former has been rebuilt, or a new one erected.

Brightlandsea, 1804.  
 Buckley, 1804.  
 Buerton, 1808.  
 Betley, 1808.  
 Chester, 1765, 1812.  
 Congleton, 1765, 1803.  
 Cheadle, 1807.  
 Frodsham, 1803.  
 Faddenby, 1804.  
 Holbrook, 1803.  
 Knutsford, 1794.  
 Kettleshulme, 1796.  
 Kinsley, 1796.  
 Lima, 1781.  
 Lane-End, 1803.  
 Lymm, 1808.  
 Macclesfield, 1764, 1798.  
 Middlewich, 1804.  
 Northwich, 1775.  
 Norley, 1781.  
 Namptwich, 1786, 1806.  
 Neston, 1790.  
 Norton, 1805.  
 Marple, 1804.  
 Stockport, 2 Chapels.  
     1. Hill Gate, 1766, 1780.  
     2. The Park, 1807.  
 Seccombe, 1806.  
 Tattenhall, 1808.  
 Wimslow, 1798.  
 Wheelock, 1808.  
 Whitley, 1804.  
 Winsford, 1803.  
 Runcorn, 1808.  
 Aspinall Smithy, 1808.  
 Eaton School, 1806.  
 Sandbach, 1809.

6. *Cornwall*—115.

Alternon, 1795.  
 Bollengey, 1781.  
 Bodmin, 1778, 1803.  
 Boscastle, 1801.  
 Breage, 1789.  
 Blissland, 1790.  
 Burrien, 1789.  
 Bassole, 1794.  
 Bethsheba, 1790.  
 Callington, 1804.  
 Callscott, 1804.

Crarack, 1786.  
 Carr Green, 1806.  
 Cambern, 1803.  
 Cuthbert, 1786.  
 Copperhouse, 1780.  
 Crowan, 1788.  
 Charlestown, 1798.  
 Camelford, 1785.  
 Cubert, 1791.  
 Carnkie, 1797.  
 Cannegy, 1794.  
 Deverall, 1793.  
 Flushing, 1797.  
 Falmouth, 1778.  
 Fowey, 1800.  
 Gerrins, 1800.  
 Gwennap, 1770.  
 Goldsitheny, 1778.  
 Germore, 1798.  
 Gurthian, 1792.  
 Hale, 1784.  
 Helstone, 1794.  
 Indian Queen, 1789.  
 Kenney Downs, 1792.  
 Key, or Trethowell, 1794.  
 Kehelland, 1793.  
 Kearley, 1770.  
 Leskeard, 1776.  
 Looe, 1790.  
 Lelant, 1766.  
 Lelam Country, 1792.  
 Laddock, 1788.  
 Lostwithell, 1790.  
 Little Collen, 1791.  
 Launceston, 1764.  
 Ludgeven, 1799.  
 Mouse-hole, 1775.  
 Mevagissey, 1770, 1803.  
 Mill-Brook, 1789.  
 Marazion, 1780.  
 Maddron, 1794.  
 Mullion, 1791.  
 Mylor, 1792.  
 Mawnam, 1796.  
 Mount Hawke, 1794.  
 Newlin, 1791.  
 North Country, 1792.  
 Penzance, 1778.  
 Penryn, 1788.  
 Perranwell, 1781.

Probus, 1786.  
 Pendponds, 1779.  
 Polperro, 1790.  
 Padstow, 1792.  
 Port-Isaac, 1770.  
 Port-Killos, 1780.  
 Port-Livin, 1788.  
 Perran, 1790.  
 Redruth, 1760.  
 Sticker, 1784.  
 New Quay, 1810.  
 Stithians, 1786.  
 Stratton, 1805.  
 Saltash, 1806.  
 Saunders Lane, 1794.  
 St. Just, 1743.  
 St. Roch, 1790.  
 St. Ives, 1743.  
 St. Agnes, 1780.  
 St. Michael's Mount, 1790.  
 St. Leven, 1789.  
 St. Creet, 1794.  
 St. Austle, 1786.  
 St. Stephens, 1780.  
 St. Hilary, 1766.  
 St. Columbe, 1798.  
 St. Constantine, 1794.  
 St. Keveran, 1793.  
 St. Earth, 1796.  
 St. Just, 1784.  
 St. Dennis, 1808.  
 St. Mawes, 1803.  
 Truro, 1768.  
 Tregear, 1789.  
 Tregony, 1790.  
 Tuckingmill, 1780.  
 Tresillion, 1792.  
 Tor-Point, 1794.  
 Trewellard, 1789.  
 Trewednock, 1794.  
 Troone, 1796.  
 Trevane, 1794.  
 Tresillion Bridge, 1794.  
 Tregomena, 1795.  
 Thughanway, 1794.  
 Trebithick, 1805.  
 Trispin, 1803.  
 Veryan, 1791.  
 Wall, 1789.  
 Whealrose, 1780.

Wadebridge, 1806.  
 Will-Cove, 1806.  
 Zunnor, 1794.  
 Pengelby, 1805.

### 7 Cumberland—13.

Alstone, 1766.  
 Brampton, 1780.  
 Carlisle, 1777.  
 Cockermouth, 1780.  
 Coal Gate, 1806.  
 Garragle, 1790.  
 Gamblesby, 1778.  
 Harrington, 1806.  
 Ninth-Head, 1788.  
 Mary-Port, 1806.  
 Staggiforth, 1806.  
 Whitehaven, 1759.  
 Workington, 1792.

### 8. Derbyshire—57.

Ashbourne, 1771.  
 Ashover, 1807.  
 Alfreton, 1809.  
 Alrewas, 1803.  
 Belpar, 1782, 1806.  
 Buxton, 1791.  
 Bradwell, 1768, 1807.  
 Breeden, 1790.  
 Baslow, 1797.  
 Bakewell, 1799.  
 Beeley, 1807.  
 Brimington, 1808.  
 Chesterfield, 1795.  
 Chapel-le-Frith, 1780.  
 Creitch, 1765, 1811.  
 Cromford, 1808.  
 Chinley, 1808.  
 Castleton, 1809.  
 Doveridge, 1804.  
 Derby, 1767, 1802.  
 Duffield, 1777.  
 Draycott, 1790.  
 Elm, 1781.  
 Eyam, 1781.  
 Eckington, 1807.  
 Foolsloough, 1806.  
 Grindleford Bridge, 1776.  
 Great Hucklow, 1806.  
 Hayfield, 1786.



Horseley, 1790.  
 Heanor, 1806.  
 Handley, 1797.  
 Ilkington, 1790.  
 Hadfield, 1803.  
 Masham, 1796.  
 Melbourn, 1789.  
 Normanton, 1790.  
 New Mill, 1770, 1809.  
 Kettleshulme, 1808.  
 Ockbrook, 1808.  
 Rolliston, 1803.  
 Ripley, 1806.  
 Ridgeway, 1806.  
 Sponden, 1797, 1805.  
 Southwingfield, 1811.  
 Sawley, 1800.  
 Staveley, 1808.  
 Tidswell, 1793.  
 Tansley, 1811.  
 Ticknall, 1791.  
 Tichall, 1796.  
 Hatharsage, 1791, 1807.  
 Woodhouse, 1797.  
 Winster, 1810.  
 Youlgrave, 1806.  
 Burrowash, 1807.  
 Worksworth, 1810.

#### 9. Devonshire—32.

Axminster, 1787.  
 Buckfast Leigh, 1812.  
 Brixham, 1805.  
 Buckingham, 1795.  
 Barnstable, 1796.  
 Barton, 1803.  
 Collumpton, 1772.  
 Down St. Thomas, 1802.  
 Exeter, 1779.  
 Halburton, 1780.  
 Ippelpen, 1809.  
 Kingsands, 1790.  
 Kingston, 1790, 1809.  
 Milbrook, 1792.  
 New-Passage, 1806.  
 Plymouth, 1779.  
 Plymouth Dock, 2 Chapels.  
 1. 1785.  
 2. 1805.  
 Sidmouth, 1772.

Sampford Peverall, 1802.  
 St. Mary Church, 1800.  
 Stonehouse, 1802.  
 Tiverton, 1767.  
 Tavistock, 1775, 1811.  
 Torquay, 1808.  
 Tammerston, 1803.  
 Ashburton, 1808.  
 Bovey, 1812.  
 Brent, 1812.  
 Iveybridge, 1812.  
 Modbury, 1811.  
 Beeralston, 1811.

#### 10. Dorsetshire—14.

Burton, 1809.  
 Blandford, 1790.  
 Bridport, 1806.  
 Fontmill, 1797.  
 Gillingham, 1794.  
 Lyme, 1791.  
 Melcombe, 1778.  
 Pool, 1780.  
 Portland Island, 1786.  
 Shaftesbury, 1756.  
 Swannage, 1806.  
 Weymouth, 1797, 1804.  
 Woodlands, 1805.  
 Witchampton, 1812.

#### 11. Durham—42.

Aycliffe, 1780.  
 Barnard Castle, 1764.  
 Bishop Auckland, 1792, 1804.  
 Bolden, 1793.  
 Burnop-Field, 1775.  
 Bill-Quay, 1807.  
 Cotherstone, 1777.  
 Chester-le-Street, 1787.  
 Chartershaugh, 1784.  
 Colliery-Dykes, 1792.  
 Durham, 1770, 1808.  
 Darlington, 1771, 1812.  
 Gateshead-Fell, 1754.  
 Greenside, 1786.  
 Hartlepool, 1787.  
 Hilton-Ferry, 1776.  
 Hebburn, 1806.  
 Dunston, 1810.  
 High-Fellon, 1807.

Houghton-le-Spring, 1808.  
 Jarrow, 1808.  
 Lumley, 1784.  
 Monkwear-mouth, 1766.  
 Mount, 1777.  
 Norton, 1781.  
 Penshaw, 1778.  
 Stockton, 1769, 1812.  
 South Shields, 1770, 1808.  
 Stanhope, 1784.  
 Shiney Row, 1805.  
 Stranton, 1790.  
 Staindrop, 1800.  
 Sunderland, 2 Chapels.  
 1. High Street, 1759.  
 2. Burleigh Street, 1794.  
 Teesdale, 1759.  
 Sedgefield, 1811.  
 Usworth, 1805.  
 Winlaton, 1794.  
 Whickham, 1792.  
 Weardale, 2 Chapels.  
 1. West-Gate, 1763.  
 2. High Chapel, 1796.  
 Wolsingham, 1786.

12. *Essex*—10.

Barking, 1788.  
 Bradfield, 1788.  
 Brightlandsea, 1804.  
 Colchester, 1759.  
 Grays, 1789.  
 Harwich, 1788.  
 Holbrook, 1803.  
 Layton, 1790.  
 Manningtree, 1791.  
 Stratford, 1790, 1811.

13. *Gloucestershire*—40.

Bristol, 4 Chapels.  
 1. King Street, 1795.  
 2. Guinea Street, 1779.  
 3. Portland Street, 1792.  
 4. George's Street, 1806.  
 Baptist Mills,\* 1800.  
 Beazley, 1797.  
 Bath Easton, 1791.

Almondsbury, 1806.  
 Bidford, 1801.  
 Brimscombe Port, 1804.  
 Berkeley, 1805.  
 Cirencester, 1798.  
 Cartington, 1808.  
 Cawley, 1807.  
 Contey, 1806.  
 Downend, 1804.  
 Dursley, 1802.  
 Easington, 1804.  
 Easton, 1808.  
 Gloucester, 1786.  
 Kingswood, 1746.  
 Kingswood-Hill, 1809.  
 Littleworth, 1797.  
 North Ribley, 1809.  
 Okeridge, 1797.  
 North Nibley, 1805.  
 Painswick, 1806.  
 Stroud, 1763.  
 Tewksbury, 1768.  
 Thornbury, 1789.  
 Wellford, 1800.  
 Wootten-under-Edge, 1805.  
 Weston, 1810.  
 Winchcombe, 1789, 1810.  
 Wickwar, 1788.  
 Winterbourne, 1780.  
 Warmley, 1800.  
 Bridgeate, 1810.  
 Sleanard Stanley, 1809.  
 Saul, 1808.

14. *Hampshire*—8.

Baughurst, 1795.  
 Portsmouth, 1760.  
 Portsea, 1780.  
 Southampton, 1798.  
 Timsbury, 1774.  
 Winchester, 1785.  
 Whitechurch, 1759.  
 Cheltenham, 1812.

15. *Herefordshire*—4.

Kington, 1802.  
 Pembrige, 1803.

\* It was near where this Chapel stands, that Mr. Wesley first preached in the open air.

Weston, near Penyard, 1802.  
Wooten, 1803.

16. *Hertfordshire*—7.

Barnett, 1774.  
Brickhill, 1780.  
Baldock, 1792.  
Hinksworth, 1784.  
Harpenden, 1803.  
Hertford, 1768.  
Stevenage, 1794.

17. *Huntingdonshire*—8.

Alconbury, 1811.  
Huntingdon, 1777, 1811.  
Kempsford, 1803.  
St. Ives, 1784, 1792.  
St. Neots, 1790.  
Ramsey, 1812.  
Warboys, 1812.  
Oldweston, 1800.

18. *Kent*—34.

Bromley, 1790.  
Brumpton, 1788.  
Birchington, 1780.  
Buckland, 1808.  
Burrowgreen, 1806.  
Brissingham, 1804.  
Canterbury, 1764.  
Chatham, 1770.  
Deal, 1806.  
Dover, 1776.  
Deptford, 1770, 1802.  
Dartford, 1790.  
Feversham, 1806.  
Greenwich, 1796.  
Kempsford, 1804.  
Knockholt, 1801.  
Littleworth, 1804.  
Minster, 1800.  
Otford, 1800.  
Ramsgate, 1806.  
Maidstone, 1788.  
Margate, 1785.  
Sittingbourne, 1790, 1803.  
South Borough, 1798.  
Sandwich, 1794.  
Seven-Oaks, 1774.  
Sheerness, 1781.

St. Lawrence, 1800.  
St. Nicholas, 1800.  
Tunbridge, 1780.  
Tenderdenn, 1796.  
The Wild of Seven-Oaks, 1800.  
Woolwich, 1796.  
Rolwenden, 1812.

19. *Lancashire*—65.

Ashton-under-Lyne, 1804.  
Ackrington, 1805.  
Aintry, 1808.  
Asmasmithy, 1808.  
Astley-Green, Leigh, 1806.  
Bakup, 1760.  
Bury, 1771.  
1 Bolton-la-Moors, 1750.  
2 Bolton-la-Moors, 1803.  
Burnley, 1787.  
Blackburn, 1786.  
Barton, 1796.  
Bolton-Hall, 1794.  
Blakeley, 1805.  
Brinscall-Hall, 1803.  
Burrowford, 1803.  
Clithero, 1795.  
Coln, 1776.  
Bagslate, 1810.  
Chorley, 1792.  
Cadishead, 1807.  
Davyhulme, 1778.  
Darwen, 1794.  
Failsworth, 1789.  
Flixton, 1760.  
Haslengdon, 1798.  
Herculenum, 1805.  
Heywood, 1806.  
Hooley-Hill, 1807.  
Irlam, 1806.  
Lancaster, 1790, 1804.  
Lamerhead-Green, 1790.  
Leigh, 1790.  
Leavenshulme, 1796.  
Littleborough, 1806.  
Longton, 1806.  
Liverpool, 7 Chapels.  
1. Pitt Street, 1766, 1800.  
2. Mount Pleasant, 1790.  
3. Leeds Street, 1800.  
4. Mac Guire Street, 1804.

5. Blundel Street, 1807.  
 6. Gerrard Street, 1807  
 7 Brunswick Square, 1810.  
 Manchester, 5 Chapels.  
 1. Oldham Street, 1770.  
 2. Salford, 1787.  
 3. Dean's-Gate, 1800.  
 4. Swan Street, 1808.  
 5. Bridgwater Street, 1804.  
 Mill-End, 1761, 1806.  
 Middleton, 1782, 1807.  
 Mellor, 1802.  
 Mythomroyde-Bridge, 1804.  
 Oldham, 1775.  
 Preston, 1787  
 Prescott, 1791.  
 Rochdale, 1770, 1792.  
 Royton, 1806.  
 Todmorden, 1784.  
 Trawden, 1808.  
 Paddiham, 1778.  
 Warrington, 1778.  
 Wigan, 1775.  
 Wardle-Fold, 1808.  
 Walkden-Moor, 1806.  
 Whalley, 1805.

20. *Leicestershire*—35.

Ashby-de-la-Zouch, 1772.  
 Austy, 1795.  
 Barrow, 1791.  
 Barwell, 1796.  
 Breedon, 1804.  
 Castle Donnington, 1770.  
 Colton, 1804.  
 Diseworth, 1799.  
 Desborough, 1800.  
 Griffy-Dam, 1776.  
 Great Glen, 1803.  
 Hinckley, 1780.  
 Heather, 1792.  
 Hathorn, 1791.  
 Hartshorn, 1803.  
 Leicester, 1775.  
 Loughborough, 1775.  
 Long-Claxton, 1793.  
 Long-Wharton, 1797  
 Melbourne, 1802.  
 Markfield, 1770.  
 Mountsorrel, 1780.

Meecham, 1794.  
 Melton-Mowbray, 1796.  
 Sheepshead, 1790.  
 Swannington, 1795.  
 Sileby, 1797.  
 Syston, 1796.  
 Sutton, 1796.  
 Thurlston, 1794.  
 Thrumerston, 1797.  
 Wimeswold, 1798.  
 Woodhouse-Eaves, 1800.  
 Oakthorpe, 1807.  
 Ashby Wolds, 1806.

21. *Lincolnshire*—77

Ancotts, 1801.  
 Anborn, 1805.  
 Binbrook, 1796.  
 Barton, 1802.  
 Belton, 1802.  
 Bicker, 1806.  
 Burringham, 1804.  
 Butterwick, 1804.  
 Brigg, 1805.  
 Blighton, 1805.  
 Conningsby, 1779.  
 Crowland, 1801.  
 Crowle, 1764.  
 Caistor, 1805.  
 Clethorps, 1803.  
 Dunnington, 1804.  
 Epworth, 1758.  
 Edminsonton, 1804.  
 Edinstow, 1805.  
 East Butterwick, 1806.  
 Barrow, 1780, 1803.  
 Boston, 1792.  
 Ferry, 1789.  
 Grimsby, 1768.  
 Gainsborough, 1785.  
 Gunnerby, 1790.  
 Grantham, 1803.  
 Garthorp, 1805.  
 Elton, 1805.  
 East Halton, 1805.  
 Grinley, 1805.  
 Horncastle, 1769, 1806.  
 Kirktown, 1798.  
 Lincoln, 1793.  
 Louth, 1759, 1804.

Langham-Row, 1780.  
 Leak, 1806.  
 Mislerton, 1789.  
 Market-Raisin, 1800.  
 Middle Raisin, 1800.  
 Market-Deeping, 1805.  
 Merhamin, 1804.  
 Newton, 1790.  
 Nainby, 1799.  
 Navenby, 1802.  
 Owston, 1790.  
 Route, 1800.  
 Rowcliffe, 1804.  
 Scotter, 1799.  
 Spalding, 1781.  
 Stamford, 1800.  
 Stockwith, 1802.  
 Sturton, 1805.  
 Tealby, 1776.  
 Tetney, 1784.  
 Thorsby, 1800.  
 Winterton, 1780.  
 Wroote, 1793.  
 Spilsby, 1804.  
 Wainfleet, 1804.  
 Jsriskney, 1804.  
 Skillington, 1804.  
 Muston, 1804.  
 Granby, 1806.  
 Plungar, 1805.  
 Hoggsthorpe, 1804.  
 Allford, 1804.  
 East Butterwick, 1809.  
 Bardneys, 1809.  
 Mithern, 1809.  
 Witham, 1808.  
 Bilshford, 1810.  
 Toynton, 1810.  
 Raithby, 1778.  
 Tattershall, 1811.  
 Westkeal, 1791.  
 Mareham-le-fer, 1796.

22. *Middlesex*—28.

Bow, 1770.  
 Brentford, 1774.  
 Battlebridge, 1806.  
 Chelsea, 1800.  
 Hackney, 1812.  
 Hammersmith, 1806.

Kentish-Town, 1790.  
 Poplar, 1792, 1808.  
 Tottenham, 1799.  
 Twickenham, 1800.  
 London, including the Borough,  
 1. New Chapel, 1777.  
 2. Great Queen Street, 1798.  
 3. Spital-Fields, 1750.  
 4. Southwark, 1809.  
 5. Lambeth, 1807.  
 6. St. George's, 1812.  
 7. Hind Street, 1810.  
 8. Hoxton, 1794.  
 9. Chandler Street, 1801.  
 10. Saffron-Hill, 1792.  
 11. Middlesex, 1812.  
 12. St. David's, 1811.  
 13. Mill-Pond Bridge, 1812.  
 14. Westminster, 1810.  
 15. Walworth, 1812.  
 16. Vauxhall, 1812.

23. *Monmouthshire*—3.

Chepstow, 1802.  
 Earlswood, 1791.  
 Monmouth, 1797.

24. *Norfolk*—28.

Blackney, 1812.  
 Briston, 1812.  
 Bressingham, 1804.  
 Clay, 1812.  
 Diss, 1789.  
 Fakenham, 1781.  
 Heddenham, 1799.  
 Hardwick, 1775.  
 Lynn, 1775.  
 Long-Stratton, 1775, 1800.  
 North Lopham, 1782.  
 New Buckingham, 1804.  
 Norwich, 1769.  
 North Walsham, 1790.  
 Old Buckingham, 1791.  
 Southrepps, 1798.  
 Snettisham, 1801.  
 Thetford, 1794.  
 Thurlton, 1799.  
 Sitchwell, 1812.  
 Walsingham, 1782.  
 Winfarthing, 1792.

Wells, 1808.  
 Yarmouth, 1801.  
 Felby, 1811.  
 Caistor, 1811.  
 Stokesby, 1811.

*25. Northamptonshire—15.*

Boughton, 1804.  
 Brackley, 1790.  
 Braunston, 1786.  
 Desborough, 1786.  
 Daventry, 1801.  
 Higham Ferrars, 1783.  
 Irchester, 1792.  
 Kettering, 1798.  
 Northampton, 1775, 1792.  
 Rance, 1796.  
 Raunds, 1789.  
 Stamford, 1803.  
 Towcester, 1776, 1811.  
 Whittlebury, 1763.  
 Wellingborough, 1794.

*26. Northumberland—17.*

Alnwick, 1786.  
 Allendale, 1778.  
 Byker, 1790.  
 Hartley, 1779.  
 Hexham, 1790.  
 Howden-Pans, 1804.  
 Kinley, 1752.  
 Morpeth, 1802.  
 Newcastle-upon-Tyne, 3 Chapels  
   1. Orphan-House, 1742.  
   2. Ebenezer, 1798.  
   3. West Gate Street, 1807.  
 North Shields, 1759, 1808.  
 Prudho, 1770.  
 Placey, 1771.  
 St. Anthom's, 1789.  
 Willington, 1805.  
 Tynemouth, 1810.

*27. Nottinghamshire—55.*

Arnold, 1806.  
 Blidworth, 1789.  
 Bullwell, 1788, 1811.  
 Bingham, 1792.  
 Blythe, 1811.

Bridgford, 1794.  
 Cottman-Hay, 1806.  
 Carlton, 1787.  
 Calverton, 1790.  
 Clayworth, 1802.  
 Cropwell, 1789.  
 Edgmonton, 1804.  
 Edmondton, 1804.  
 Edwinstaw, 1804.  
 East-Leake, 1794.  
 Epperton, 1795.  
 Flintham, 1805.  
 Farnsfield, 1796.  
 Gringley, 1800.  
 Goatham, 1790.  
 Great-Leek, 1789.  
 Hinckling, 1804.  
 Bassford, 1809.  
 Ilkinson, 1794.  
 Kirby, 1790.  
 Kimberley, 1805.  
 Long Eaton, 1796.  
 Lenton, 1798.  
 Mansfield, 1790.  
 Nottingham, 1798.  
 Misterton, 1756.  
 Mattersay, 1792.  
 Newark, 1780.  
 Northleverton, 1805.  
 Normanton, 1782.  
 Ollerton, 1810.  
 Oxtun, 1790.  
 Plungor, 1798.  
 Radford, 1804.  
 Ruddington, 1798.  
 Radcliff, 1796.  
 Retford, 1796.  
 Stableford, 1798.  
 Rampton, 1812.  
 Sutton Ashfield, 1796.  
 Sutton Bunnington, 1798.  
 Topping, 1796.  
 Tuxford, 1599.  
 Willoughby, 1800.  
 Walkeringham, 1796.  
 Wheatley, 1798.  
 Weststockwith, 1803.  
 Southleverton, 1806.  
 Lound, 1806.  
 Darlton, 1810.

28. *Oxfordshire*—9.

Banbury, 1784.  
 Chipping-Norton, 1797.  
 Deddington, 1790.  
 Islip, 1788.  
 Marson, 1789.  
 Northleigh, 1792.  
 Oxford, 1770.  
 Watlington, 1790.  
 Witney, 1770.

29. *Rutlandshire*.30. *Shropshire*—19.

Blackford, 1796.  
 Broseley, 1795.  
 Colebrook-Dale, 1792.  
 Coalpit-Bank, 1795.  
 Cleobury, 1790.  
 Clee-Hill, 1794.  
 Coal-Port, 1800.  
 Dawly-Bank, 1803.  
 Ludlow, 1798.  
 Madeley, 1780.  
 Little-Dawley, 1804.  
 Market-Drayton, 1808.  
 Madeley-Wood, 1779.  
 Mitcham, 1792.  
 Nabb, 1802.  
 Shrewsbury, 1779, 1803.  
 Wellington, 1794.  
 White-Church, 1793.  
 Oldbury, 1803.

31. *Somersetshire*—65.

Axbridge, 1784.  
 Blatchbridge, 1800.  
 Blagdon, 1806.  
 Beckington, 1806.  
 Buckland, 1776.  
 Bourton, 1806.  
 Bath, 1777.  
 Bedminster, 1809.  
 Banwell, 1793.  
 Barrow, 1810.  
 Bellow, 1809.  
 Chard, 1802.  
 Clapton, 1809.

Clutton, 1782, 1810.  
 Coleford, 1750.  
 Chewton, 1811.  
 Corsley, 1786.  
 Castle-Cary, 1790.  
 Chedder, 1800.  
 Ditcheat, 1790.  
 Friary, 1808.  
 Froome, 1779, 1812.  
 Freshford, 1782.  
 Farnborough, 1811.  
 Glastonbury, 1797.  
 Ilminster, 1802.  
 Keynsham, 1775, 1803.  
 Kilmersdon, 1786.  
 Compton-Dando, 1810.  
 Leigh, 1811.  
 Lympshim, 1780.  
 Henton, 1790.  
 Halcomb, 1810.  
 Nunney, 1786, 1808.  
 Nailsea, 1793.  
 Oakhill, 1786.  
 Midsummer Norton, 1799, 1810.  
 Mark, 1796.  
 Pilton, 1794.  
 Paulton, 1765.  
 Pensford, 1765.  
 Radstock, 1790.  
 Shepton-Mallet, 1752.  
 Stoke-Lane, 1810.  
 Sutton, 1782.  
 Sanford, 1794.  
 Timsbury, 1804.  
 Taunton, 1776.  
 Wrington, 1782.  
 Wrixham, 1790.  
 West-Pannard, 1789.  
 Wellow, 1809.  
 Wellington, 1785.  
 Wedmore, 1800.  
 Wells, 1792.  
 Camerton, 1808.  
 Road, 1809.  
 Tilsford, 1805.  
 Woodlands, 1796.  
 West Pennard, 1810.  
 Bab-Cary, 1809.  
 Bakewell, 1809.  
 Northweston, 1810.

Cross, 1811.

Weston Supermare, 1812.

*32. Staffordshire—39.*

Alrewas, 1802.

Burslem, 1768, 1800.

Burton-upon-Trent, 1766.

Bloxwich, 1780.

Bilstone, 1784.

Biddulphmoor, 1786, 1809.

Brownedge, 1801.

Bradley, 1804.

Chesterton, 1790.

Darlaston, 1790, 1810.

Flash, 1788.

Hanley-Green, 1783.

Harresay-Head, 1802.

Hollinsclough, 1799.

Gornall, 1803.

Etruria, 1808.

Lane-End, 1781.

Leek, 1785.

Longnor, 1780.

Newcastle-under-Line, 1777.

Brereton, 1810.

Princes-End, 1804.

Paper-Mill, 1798.

Norton, 1804.

Rolleston, 1802.

Stoke, 1790.

Stafford, 1811.

Tipton-Green, 1750, 1809.

Tunstall, 1788.

Tamworth, 1794.

Wolverhampton, 1766.

Wednesbury, 1760.

Walsall, 1801.

West-Bromwich, 1794.

Can-Lane, 1799.

Linton, 1804.

Tittbruwry, 1807.

Willenhall, 1810.

Barr, 1808.

*33. Suffolk—12.*

Bury St. Edmunds, 1766.

Bungay, 1802.

Brockley, 1802.

Holbrook, 1804.

Lowestoffe, 1776.

Lakenheath, 1757.

North-Cove, 1786.

Redgrave, 1789.

Southwold, 1798.

Tattingston, 1792.

Ipswich, 1808.

Worham, 1795.

*34. Surrey—5.*

Dorking, 1772.

Godalmin, 1790.

Mitcham, 1789.

Rotherhithe, 1771, 1800.

Wandsworth, 1792, 1806.

*35. Sussex—8.*

Ewhurst, 1810.

Hurst-Green, 1810.

Peasmarsh, 1798.

Robertsbridge, 1812.

Rye, 1770.

Sedlescomb, 1809.

Staplecross, 1812.

Winchelsea, 1789.

*36. Warwickshire—9.*

Birmingham, 3 Chapels.

1. Cherry-Street, 1764.

2. Coleshill-Street, 1792.

3. Deretend-Street, 1796.

Coventry, 1790.

Harbury, 1790.

Tysoe, 1796.

Atherstone, 1809.

Redditch, 1808.

Studley, 1808.

*37. Westmoreland—5.*

Appleby, 1772.

Kendall, 1784.

Brough, 1800.

Kirkbythuer, 1790.

Longmartin, 1788.

*38. Wiltshire—22.*

Anborn, 1785.

Bradley, 1804.

Bedwin, 1787.

Bradford, 1767.

Broomham, 1790.



Chippenham, 1802, 1812.  
 Freshford, 1772.  
 Kingswood, 1804.  
 Melksham, 1784.  
 Prince's End, 1804.  
 Salisbury, 1759.  
 Shelbourne, 1790.  
 Chisselton, 1810.  
 Scend, 1791.  
 Trowbridge, 1786.  
 Tinhead, 1792.  
 Wensley, 1808.  
 Walton, 1780.  
 Warminster, 1804.  
 Westbury, 1808.  
 Corsley, 1766.  
 Crockerton, 1807.

39. *Worcestershire*—17.

Bewdley, 1785.  
 Benworth, 1794.  
 Coven, 1803.  
 Dudley, 1764.  
 Forest, 1794.  
 Kidderminster, 1791.  
 Malvern, 1806.  
 Stourport, 1787.  
 Stourbridge, 1804.  
 Worcester, 1772.  
 Droitwich, 1809.  
 Evesham, 1808.  
 Redditch, 1807.  
 Studley, 1808.  
 Crab's-Cross, 1811.  
 Alceston, 1812.  
 Dayhouse-Bank, 1812.

40. *Yorkshire*—242.

Accomb, 1790.  
 Armin, 1805.  
 Armley, 1770.  
 Appleton-Roeback, 1798.  
 Askham-Bryan, 1802.  
 Asselby, 1803.  
 Ackworth, 1787.  
 Acklem, 1780.  
 Arkingath-Dale, 1790.  
 Addington, 1791.  
 Alford, 1803.  
 Aldborough, 1803.

Athercliffe, 1807.  
 Birstall, 1747, 1787.  
 Bramley, 1785.  
 Bramley, 1802.  
 Barnsley, 1790.  
 Beverley, 1781, 1804.  
 Bradford, 1756.  
 Barnoldswick, 1809.  
 Beeston, 1807.  
 Buckden, 1811.  
 Bradford-West, 1794.  
 Bridlington-Quay, 1795.  
 Bradshaw, 1774.  
 Bridlington, 1770, 1803.  
 Bingley, 1770.  
 Bellbusk, 1790.  
 Bubbith, 1794.  
 Bubwith, 1797.  
 Brumpton, 1794.  
 Barwick, 1804.  
 Bawtry, 1805.  
 Barnby, 1806.  
 Brierley, 1808.  
 Brightholmlee, 1808.  
 Braithwell, 1806.  
 Chapel-Town, 1791.  
 Cudworth, 1798.  
 Copmanthorpe, 1796.  
 Connisborough, 1810.  
 Cave-North, 1786.  
 Clifford, 1796.  
 Cawood, 1790.  
 Cockpit-Houses, 1802.  
 Crake, 1787.  
 Cottingwith, 1800.  
 Cross-Hills, 1806.  
 Clayton-Heights, 1806.  
 Dronfield, 1790.  
 Dewsbury, 1789.  
 Delph, 1780, 1799.  
 Driffield, 1787.  
 Doncaster, 1770, 1803.  
 Denholme, 1798.  
 Denbeigh-Dyke Side, 1799.  
 Dunnington, 1805.  
 Eccleshall, 1770.  
 Easingwold, 1785.  
 Esgarth, 1779.  
 Eastington, 1787.  
 Eston, 1770.

Clithero, 1808.  
 East-Layton, 1812.  
 East-Heslarton, 1804.  
 Elland, 1807.  
 Eyton, 1808.  
 Ellerton, 1810.  
 Farnley, 1798.  
 Flamborough, 1796.  
 Ferrybridge, 1800.  
 Frodingham, 1794.  
 Fenton, 1806.  
 Foggathorpe, 1804.  
 Fulford, 1806.  
 Fryupdale, 1803.  
 Holmfirth, 1794.  
 Greatland, 1779.  
 Great-Horton, 1791.  
 Gisborough, 1790.  
 Grimesthorpe, 1808.  
 Grassington, 1811.  
 Hunslett, 1779.  
 Holbeck, 1785.  
 Horbury, 1766.  
 Horseforth, 1798.  
 Garforth, 1806.  
 Halifax, 1754.  
 Hull, 2 Chapels.  
     1 George-Yard, 1770.  
     2. Scott-Street, 1812.  
 Hutton-Rudby, 1759.  
 Howden, 1780.  
 Hallem, 1790.  
 Huddersfield, 1798.  
 Heptonstall, 1766.  
 Hebden, 1811.  
 Harrowgate, 1798.  
 Haworth, 1759, 1770.  
 Haxby, 1782.  
 Holme, 1795.  
 High-Town, 1770.  
 Haram, 1795.  
 Hemsley-Blackmoor, 1796.  
 Hemsworth, 1794.  
 Hornsey, 1792.  
 Hornby, 1791.  
 Honley, 1804.  
 Halton, 1810.  
 Hooke, 1806.  
 Hoyland, 1808.  
 Hollym, 1805.

Hepworth, 1809.  
 Jackson's-Bridge, 1807.  
 Keswick, 1796.  
 Kippax, 1796.  
 Keighley, 1766.  
 Kirkby-Moorside, 1794.  
 Killinghall, 1794.  
 Knaton, 1790.  
 Kilham, 1795.  
 Keyingham, 1806.  
 Kildwick, 1806.  
 Knaseborough, 1796.  
 Long-Preston, 1784.  
 Lofthouse, 1790.  
 Longscales, 1796.  
 Lethestall, 1804.  
 Linfitts, 1804.  
 Low-Moor, 1809.  
 Leeds. 2 Chapels.  
     1. St. Peter's Street, 1757.  
     2. Albion Street, 1802.  
 Lestingham, 1804.  
 Leeming, 1805.  
 Longtoft, 1808.  
 Long-Addingham, 1801.  
 Luddendin, 1805.  
 Malton, 1774.  
 Middleham, 1781.  
 Mirfield, 1779.  
 Market-Winghton, 1780.  
 Morley, 1769.  
 Malham, 1790.  
 Knottingley, 1797.  
 Marsk, 1804.  
 Mythomroyd-Bridge, 1804.  
 Mearclough-Bottom, 1808.  
 Newport, 1812.  
 Portington, 1805.  
 Pafferton, 1794.  
 North-Allerton, 1789.  
 Nether Thong, 1802.  
 North-Cave, 1796.  
 Nawton, 1799.  
 Northburton, 1806.  
 Otley, 1770.  
 Ossett, 1778.  
 Osmotherly, 1760.  
 Pontefract, 1787.  
 Pudsey, 1774.  
 Pickering, 1784.

Pateley-Bridge, 1787.	Sproatley, 1804.
Pocklington, 1771.	Swinefleet, 1784.
Patrington, 1811.	Southouram, 1806.
Penniston, 1809.	Sandholme, 1808.
Paul, 1808.	Sutton-Cranswick, 1806.
Preston, 1812.	Sherborne, 1805.
Pannell, 1778.	Spaldington, 1788.
Rothwell, 1766.	Seathorne, 1803.
Reedness, 1804.	Steeton, 1804.
Rowcliffe, 1804.	Sowerby-Bridge, 1804.
Reccal, 1798.	Thorner, 1766.
Rotherham, 1761.	Tingley, 1780.
Robin-Hood's Bay, 1779.	Thirsk, 1766.
Ripon, 1774.	Sinnington, 1804.
Ripponden, 1802.	Tadcaster, 1774.
Rillington, 1803.	Tockwith, 1790.
Rawcliffe, 1784.	Toullerton, 1795.
Redcar, 1790.	Tanfield, 1799.
Roos, 1808.	Thurlston, 1798.
Seacroft, 1750.	Thorne, 1772.
Skipton-in-Craven, 1791.	Thorncliffe, 1807.
Sherriff-Hutton, 1794.	Ulleskelf, 1780.
Scarborough, 1766.	Wistowe, 1790.
Settle, 1794.	Westgate-Hill, 1791.
Snaith, 1790.	Whiteley-Wood, 1798.
Sowerby, 1786.	Woodhouse, 1787.
Stainland, 1758.	Wortley, 1798.
Staincross, 1799.	Weeton, 1795.
Selby, 1785.	Wakefield, 1774, 1802.
Stokesley, 1766.	Whitby, 1764.
Shipley, 1799.	Wetherby, 1789.
Stanningley, 1807.	Witchfield, 1794.
Snainton, 1804.	Warter, 1808.
Swainton, 1802.	Wath, 1806.
Swaledale, 3 Chapels.	Wethernweek, 1811.
1. Gunnerside, 1780.	Yeadon, 1770.
2. Lowraw, 1781.	Yarm, 1768.
3. Reeth, 1782.	York, 1757.
Sheffield, 3 Chapels.	Royston, 1805.
1. Norfolk-Street, 1755, 1765.	River-Bridge, 1796.
2. Carver-Street, 1804.	Redness, 1803.
3. Bridge-Houses, 1808.	Swainfleet, 1804.

## IN WALES.

1. <i>Anglesea</i> —8.	Llanver, 1805.
Aberfraw, 1806.	Newborough, 1804.
Amlevech, 1806.	Pontrippoint, 1806.
Holyhead, 1808.	Rhydynyfed, 1805.
	Tressdrayth, 1805.

2. *Brecknockshire*—3.

Brecon, 1771.

Builth, 1805.

Hay, 1790.

3. *Carmarthenshire*—2.

Carmarthen, 1802.

Thornilly, 1796.

4. *Carnarvonshire*—8.

Carnarvon, 1803.

Conway, 1803.

Aberdaron, 1804.

Cricerth, 1805.

Nefyn, 1805.

Pewllhile, 1803.

Tyddyn, 1806.

Wernpenmorfa, 1803.

5. *Cardiganshire*—2.

Aberistwyth, 1806.

Eglwysfach, 1806.

6. *Denbighshire*—15.

Abergelly, 1803.

Brymbo, 1805.

Denbigh, 1802.

Eglwysfach, 1805.

Herwin, 1803.

Llangollen, 1803.

Llanfair, 1802.

Llysfaen, 1803.

Llewerwot, 1804.

Llanver, 1802.

Minern, 1803.

Mwynglawdd, 1805.

Ruthen, 1802.

Gwddelwern, 1806.

Wrexham, 1804.

7. *Flintshire*—9.

Flint, 1802.

Holking, 1802.

Hendrebach, 1804.

Kilkin, 1804.

Killeen, 1805.

Muld, 1804.

Northop, 1802.

Tremarchan, 1804.

Yiskifisg, 1803.

8. *Glamorganshire*—10.

Bridgend, 1780.

Blanavon, 1806.

Caldecot, 1806.

Cowbridge, 1780.

Cwmgwrebych, 1805.

Cardiff, 1753.

Llanathy, 1790.

Merther-Tydvile, 1790.

Neath, 1787.

Swansea, 1771.

9. *Montgomeryshire*—10.

Bervieu, 1794.

Caersoes, 1805.

Llaneadloes, 1800.

Llanver, 1802.

Machyndeth, 1805.

Llanfynog, 1805.

Newton, 1805.

Pont, 1806.

Rhoshewain, 1806.

Welchpool, 1788.

10. *Merionethshire*—7

Barmouth, 1806.

Corwen, 1803.

Corus, 1806.

Dolgelley, 1806.

Dyffryn, 1806.

Llandrillo, 1803.

Llangenog, 1804.

11. *Pembrokeshire*—8.

Haverfordwest, 1770.

Marloes, 1770.

Milford, 1800.

Pembroke, 1770.

Roach, 1784.

Spittle, 1797.

Southern-Pitts, 1805.

Tenby, 1806.

12. *Radnorshire*—3.

Knighton, 1805.

Newbridge, 1806.

Rayador, 1805.

*Berwick-upon-Tweed*, 1794.

## IN SCOTLAND.

- |   |   |
|---|---|
| <p>1. <i>Aberdeenshire</i>—3.<br/>Aberdeen, 1762.<br/>Newburgh, 1790.<br/>Inverury, 1787.<br/>Old Meldrum, 1790.</p> <p>2. <i>Angusshire</i>—1.<br/>Montrose, 1792.</p> <p>3. <i>Ayrshire</i>—1.<br/>Ayr, 1792.</p> <p>4. <i>Banffshire</i>—3.<br/>Buckie, 1791.<br/>Banff, 1792.<br/>Keith, 1788.</p> <p>5. <i>Dumfriesshire</i>—1.<br/>Dumfries, 1788.</p> <p>6. <i>Edinburghshire</i>—3.<br/>Dalkeith, 1784.<br/>Edinburgh, 1763.<br/>Leith, 1772.</p> | <p>7. <i>Elginshire</i>—2.<br/>Dundorcos, 1792.<br/>Elgin, 1786.</p> <p>8. <i>Forfarshire</i>—3.<br/>Arbroath, 1770.<br/>Brechin, 1794.<br/>Dundee, 1788.</p> <p>9. <i>Haddingtonshire</i>—1.<br/>Dunbar, 1770.</p> <p>10. <i>Invernesshire</i>—1.<br/>Inverness, 1797.</p> <p>11. <i>Lanarkshire</i>—1.<br/>Glasgow, 1787.</p> <p>12. <i>Roxburghshire</i>—3.<br/>Melsore, 1790.<br/>Kelso, 1769.<br/>Buckin, 1791.</p> <p>13. <i>Renfrewshire</i>—1.<br/>Paisley, 1803.</p> |
|---|---|

## IN THE ISLE OF MAN—23.

- |   |  |
|---|--|
| <p>Balla-Sala, 1776.<br/>Balla-Fason, 1777<br/>Balla-Kaneen, 1778.<br/>Balla-Moor, 1790.<br/>Bear-Garrow, 1780.<br/>Ballagh, 1779.<br/>Bride, 1802.<br/>Baldwin, 1800.<br/>Balnaburney, 1798.<br/>Castle-Town, 1777<br/>Douglas, 1782.<br/>Dawby, 1763.</p> | <p>Greeby, 1784.<br/>Howe, 1785.<br/>Jurby, 1780.<br/>Kirk-Lonnan, 1788.<br/>Kirk-Concan, 1789.<br/>Kirk-Santon, 1811.<br/>Kirk-Braddin, 1789.<br/>Kirk-Michal, 1790.<br/>Peeltown, 1784.<br/>Ramsey, 1779, 1811.<br/>Sulby, 1785.</p> |
|---|--|

## IN THE NORMAN ISLES.

- |   |  |
|---|--|
| <p>1. <i>Jersey</i>—1.<br/>St. Hilliers, 1788.</p> <p>2. <i>Guernsey</i>—1.<br/>St. Peter's Port, 1789.</p> | <p>3. <i>Alderney</i>—1.<br/>Alderney, 1789.</p> |
|---|--|

## IN THE ISLE OF WIGHT—3.

Godshill, 1790.  
Newport, 1780.

Wootenbridge, 1791.

## IN THE ISLES OF SCILLY—1.

St. Mary's, 1794.

## IN IRELAND.

1. *Antrim County*—8.

Belfast, 1787  
Ballymena, 1781.  
Ballycastle, 1792.  
Blackwatertown, 1792.  
Lisburne, 1774.  
Portaferry, 1790.  
Carrickfergus, 1806.  
Ballinderry, 1806.

2. *Armagh County*—11.

Armagh, 1790.  
Bluestone, 1792.  
Charlemount, 1772.  
Clanmaine, 1790.  
Derryanville, 1784.  
Lurgan, 1779.  
Mullyhead, 1792.  
Keady, 1796.  
Portadown, 1794.  
Scotch-Street, 1794.  
Tanderagee, 1774.

3. *Cavan County*—7.

Bailleborough, 1805.  
Ballyboys, 1782.  
Bally-Connel, 1783.  
Belturbett, 1782.  
Cavan, 1790.  
Coothill, 1788.  
Killesandra, 1805.

4. *Clare County*—1.

Killaloe, 1790.

5. *Cork County*—13.

Bandon, 1758.  
Bantry, 1804.

Cork City, 3 Chapels.

1. Hammond's-Marsh, 1752.
  2. Black-Pool, 1790.
  3. Patrick-Street, 1805.
- Dunmanaway, 1790.  
Gurteen, 1805.  
Innishannon, 1792.  
Kinsale, 1789.  
Mallow, 1789.  
Tallow, 1790.  
Youghall, 1792.  
Passage, 1808.

6. *Carlow County*—4.

Carlow, 1780.  
Collery, 1794.  
Garrowhill, 1804.  
Hacketstown, 1802.

7. *Donegal County*—3.

Ballyshannon, 1787.  
Rath-Melton, 1798.  
Ballintra, 1790.

8. *Down County*—5.

Downpatrick, 1778.  
Dromore, 1804.  
Newry, 1785.  
Warren's-Point, 1780.  
Killough, 1804.

9. *Dublin County*—5.

Dublin City, 5 Chapels.

1. Whitefriar-Street, 1752.
2. Gravel-Walk, 1770.
3. German-Church, 1795.
4. Wesley-Chapel, 1800.
5. Ranelagh, 1801.

10. *Fermanagh County*—8.

Brookborough, 1786.  
 Ballinamallard, 1787.  
 Inniskillen, 1780.  
 Lisbellaw, 1781.  
 Maguire's-Bridge, 1804.  
 Newtown-Butler, 1790.  
 Pettigo, 1795.  
 Violet-Hill, 1796.

11. *Galway County*—3.

Aughrim, 1780.  
 Ballinasloe, 1790.  
 Tuam, 1794.

12. *Kerry County*—1.

Miltown, 1792.

13. *Kildare County*—1.

Monasterevan, 1797.

14. *Kilkenny County*—5.

Benetto-Town, 1805.  
 Castle-Comer, 1790.  
 Durrow, 1791.  
 Kilkenny, 1792.  
 Pill-Town, 1788.

15. *King's County*—5.

Birr, 1768.  
 Edenderry, 1751.  
 Philip's-Town, 1781.  
 Shinrone, 1790.  
 Tullamore, 1760.

16. *Leitrim County*—1.

Manorhamilton, 1804.

17. *Limerick County*—7.

Adair, 1801.  
 Ballygarane, 1797.  
 Court-Matris, 1758.  
 Curlebratton, 1804.  
 Killyheen, 1798.  
 Limerick, 1763.  
 Pallas, 1760.

18. *Londonderry County*—4.

Ballinderry, 1781.

Coleraine, 1780.  
 Londonderry, 1768.  
 Newton-Lemivady, 1773.

19. *Longford County*—5.

Kenagh, 1779.  
 Killeshee, 1788.  
 Granard, 1790.  
 Longford, 1774.  
 Newton-Forbes, 1794.

20. *Louth County*—4.

Collon, 1805.  
 Drogheda, 1780.  
 Dundalk, 1790.  
 Rochdale, 1798.

21. *Mayo County*—2.

Castlebar, 1760.  
 West-Port, 1791.

22. *Meath County*.23. *Monaghan County*—5.

Clones, 1775.  
 Drumbulton, 1780.  
 Monaghan, 1777.  
 New-Bliss, 1790.  
 Rock-Corry, 1794.

24. *Queen's County*—7.

Abbeyleix, 1790.  
 Ballyappahan, 1790.  
 Colebully, 1795.  
 Montmellick, 1764.  
 Mountrath, 1768, 1805.  
 Maryborough, 1798.  
 Portarlinton, 1760.

25. *Roscommon County*—2.

Boyle, 1790.  
 Strokestown, 1794.

26. *Sligo County*—2.

Riverstown, 1790.  
 Sligo, 1796.

27. *Tipperary County*—6.

Bawnlea, 1790.  
 Carrick-on-Suir, 1780.

Clonmell, 1788.  
Cashell, 1790.  
Roscrea, 1794.  
Tipperary, 1784.

28. *Tyrone County*—7

Aughnacloy, 1805.  
Caledon, 1782.  
Cole-Island, 1792.  
Dungannon, 1786.  
Moy, 1786.  
Newtown-Stewart, 1788.  
Strabane, 1789.

29. *Waterford County*—2.

Tallow, 1791.  
Waterford, 1758.

30. *Westmeath County*—5.

Athlone, 1762.  
Killbeggin, 1790.  
Mullingar, 1792.  
Moat, 1787.  
Tyrrel's-Pass, 1762.

31. *Wexford County*—4.

Enniscorthy, 1763, 1804.  
New-Ross, 1780.  
Wexford, 1788.  
Newtown-Bary, 1808.

32. *Wicklow County*—2.

Carnew, 1794.  
Wicklow, 1800.

*THE WHOLE NUMBER OF CHAPELS.*

IN ENGLAND,	-	-	-	1255
IN WALES,	-	-	-	85
IN SCOTLAND,	-	-	-	25
IN THE BRITISH ISLES,	-	-	-	30
IN IRELAND,	-	-	-	145

*Total,* 1540

CHAPTER XVI.

*A List of all the Itinerant Methodist Preachers, who have laboured in Connexion with the late Rev. John Wesley, and with the Methodist Conference.*

THE years inserted before the names, denote the period when those Preachers commenced Itinerants. Those marked thus || before the Christian name, were Clergymen of the Established Church before they united with the Methodists; and those marked thus § at the same place, were made Clergymen after their union with them. Those marked thus \* died in the work. Those marked thus † departed from it: some for the want of health, and some, it is to be feared, through a defect of zeal; but it would be impossible in all cases to tell the real cause: let it be observed, that this mark does not imply moral guilt. Those marked thus ‡ were expelled.



Those without a mark are now labouring with their brethren as Itinerants, or as invalids, nearly worn out in the Lord's service. The date at the end of the names, shew the years when those Preachers died, or when they desisted from travelling, or were expelled.

I have mentioned some very useful Local Preachers, because we are commanded to "give honour to whom honour is due," and they, as a body, have been and are very numerous, and very useful in spreading the cause of Methodism. An *l* at the end of the name, will shew that they were or are Local Preachers.

N. B. A few Láymen assisted Mr. Wesley as Local Preachers before Itinerancy was established.

### THE FIRST RACE OF METHODIST PREACHERS,

FROM THE YEAR 1739 TO 1765.

1739. In this year the Methodist Itinerancy began.

|| JOHN WESLEY, Father of the work, having formed the first Society at Oxford, in November, 1729. He died \* 1791.

|| CHARLES WESLEY, the first to whom the appellation of *Methodist* was given at Oxford, in 1729, during his brother's absence in Lincolnshire. He died \* 1788.

|| GEORGE WHITEFIELD, the first of the Methodists that preached in the open air in England. He began that practice in Bristol, Sunday, March 25, 1739. He separated from Mr. Wesley, but continued an Itinerant Preacher while he lived, and was at the head of the Calvinist Methodists. He died in America, \* 1770.

#### A.

1756 William Allwood, † 1764.  
1763 John Atlay, † 1788.  
1765 William Ashman.

#### B.

1742 William Biggs, † 1751.  
1743 John Brown, \* *l*. 1759.  
1743 John Bennet, † 1751.  
1743 Thomas Beard, \* (*a*) 1744.  
1745 Cornelius Bastable, \* 1777.  
1745 || Rich. Thos. Bateman, † 1751.

1747 Benj. Beanland, † 1752.  
1751 Thomas Briscoe, \* 1795.  
1754 Benjamin Biggs, † 1762.  
1755 John Brandon, † 1766.  
1759 Daniel Bumstead, † 1775.  
1759 Thomas Bryant, † 1763.  
1759 Rich. Blackwall, \* 1767.  
1760 Isaac Brown.  
1762 William Brammah, \* 1780.  
1763 Rich. Boardman, \* 1783.  
1764 James Brownfield, † 1770.

#### C.

1740 John Cennick, † 1742.

(a) He died in consequence of the ill treatment he received from mobs.

1741 Alexander Coates,\* 1765.  
 1742 William Crouch,† 1752.  
 1746 Joseph Cownley,\* 1793.  
 1748 Jonathan Catlow,† 1764.  
 1748 Thomas Colbeck,\* l. 1770.  
 1752 William Crabb,† 1764.  
 1755 § Lawrence Coughlan,† 1765.

1756 John Catermole,† 1771.  
 1756 William Coward,† 1759.  
 1760 Thomas Carlill,\* 1801.  
 1761 || Benjamin Colly,\* 1767.  
 1761 John Cockcroft,\* l. 1790.  
 1762 Robert Costerdine,\* 1812.  
 1763 James Clough,† 1774.  
 1764 James Cotty,† 1780.  
 1764 § Mosely Cheek,† 1769.  
 1764 Richard Coates,\* 1765.

## D.

1742 William Darney,\* 1779.  
 1743 John Downs,\* 1774.  
 1744 Edward Dunstan,† 1753.  
 1753 Mark Davis,† 1769.  
 1754 James Deaves,† 1768.  
 1764 John Dillon,\* 1770.  
 1765 James Dempster,† 1775.

## E.

1747 John Edwards,† 1755.  
 1762 John Easton.  
 1762 John Ellis,† 1772.  
 1765 William Ellis,† 1773.

## F.

1748 John Fisher,† 1762.  
 1748 William Fugill,† 1768.  
 1755 Michael Fenwick,\* 1797.  
 1755 John Fenwick,\* 1787.  
 1757 || John Fletcher,\* 1785.  
 1758 John Furze,\* 1800.  
 1762 Wm. Freemantle,† 1766.

## G.

1742 || Charles Greaves,† 1747.  
 1744 Nicholas Gilbert,\* 1763.  
 1747 || Wm. Grimshaw,\* 1763.  
 1747 Paul Greenwood,\* 1767.  
 1748 Philip Gibbs,† 1749.  
 1751 Philip Guier,\* l. 1778.

1756 Robert Gillespy,† 1764.  
 1756 § Thomas Greaves,† 1766.  
 1757 James Glazebrook,† 1774.  
 1760 John Gibbs,† 1766.  
 1761 Joseph Guilford,\* 1777.  
 1762 Parson Greenwood,\* 1811.

## H.

1740 John Hall,\* l. 1798.  
 1740 § Jos. Humphreys,† 1741.  
 1741 § John Haughton,† 1760.  
 1742 Thomas Hardwick,† 1749.  
 1743 William Holmes,\* 1747.  
 1744 || John Hodges,† 1750.  
 1745 John Haime,\* 1784.  
 1745 Samuel Hitchens,\* 1747.  
 1745 Thomas Hitchens,\* 1747.  
 1745 William Hitchens,\* 1758.  
 1745 Eben. Hitchens,\* l. 1749.  
 1747 Christ. Hopper,\* 1802.  
 1747 Howel Harris,† 1750.  
 1752 John Hampson,† 1785.  
 1753 William Harris,† 1769.  
 1753 Jn. Haughton, jun.† 1756.  
 1754 John Hacking,† 1760.  
 1754 Thomas Hanby,\* 1797.  
 1758 John Hosmer,† 1770.  
 1759 Rich. Henderson,† 1771.  
 1760 Thomas Hanson,\* 1804.  
 1761 John Heslop,† 1768.  
 1761 George Hudson,† 1780.  
 1764 John Helton,† 1777.

## J.

1743 James Jones,† 1749.  
 1743 Herbert Jenkins,† 1753.  
 1744 Joseph Jones,† 1760.  
 1745 Samuel Jones,† 1751.  
 1746 § John Jones,† 1767.  
 1747 John Jane,\* 1750.  
 1752 Thomas Johnson,\* 1798.  
 1754 Peter Jaco,\* 1781.  
 1755 John Johnson,\* 1803.  
 1761 Francis Isherwood,\* 1762.

## K.

1749 Titus Knight,† l. 1762.  
 1750 Thomas Kead,\* 1762.  
 1752 James Kershaw,† 1767.

## L.

- 1743 Samuel Larwood,† 1754.  
 1747 Henry Lloyd,\* 1799.  
 1748 Thomas Lee,\* 1787.  
 1754 Richard Lucas,\* 1774.  
 1756 Matthew Lowes,\* 1795.  
 1760 § William Ley,† 1763.  
 1753 Samuel Lerick,\* 1772.  
 1765 Jas. Longbottom,† 1770.

## M.

- 1740 § Thos. Maxfield,† 1763.  
 1740 || Charles Manning,† 1754.  
 1742 John Maddern,† 1756.  
 1742 § Thomas Merrick,† 1750.  
 1742 Henry Millard,\* 1746.  
 1743 || John Meriton,† 1747.  
 1745 § Richard Moss,† 1752.  
 1748 James Morris,† 1756.  
 1748 Samuel Megget,\* 1764.  
 1748 Thomas Mitchell,\* 1784.  
 1749 Jonathan Maskew,† 1759.  
 1750 James Morgan,\* 1772.  
 1751 John Morley,† 1767.  
 1751 James Massiott,\* 1758.  
 1754 John Murlin,\* 1799.  
 1757 Alexander Mather,\* 1800.  
 1759 Nicholas Manners,† 1784.  
 1759 John Manners,\* 1764.  
 1760 John Murray,† 1774.  
 1760 Thomas Mayer,† 1767.  
 1761 John Morgan,\* 1782.  
 1762 Matthew Mayer, l.  
 1764 John Mason,\* 1810.  
 1765 Wm. Minethorpe,\* 1777.

## N.

- 1741 John Nelson,\* 1774.  
 1757 James North,\* l. 1799.  
 1761 Thomas Newall,† 1780.

## O.

- 1746 James Oddie,† 1771.  
 1753 Thomas Olivers,\* 1799.  
 1758 John Oldham,\* 1769.  
 1760 John Oliver,† 1784.  
 1764 William Orpe,† 1768.

## P.

- 1742 § William Prior,† 1753.

- 1744 || Henry Piers,† 1749.  
 1746 || Vincent Perronett,\* 1785.

- 1747 John Pearce,† 1752.  
 1747 Charles Perronett,\* 1776.  
 1747 Edward Perronett,† 1778.  
 1751 Richard Pearce,\* l. 1798.  
 1759 John Pool,\* 1801.  
 1759 Wm. Pennington,\* 1767.  
 1762 John Pawson,\* 1806.  
 1764 Peter Price,† 1768.  
 1765 § Joseph Pilmoor,† 1785.

## R.

- 1740 § Thomas Richards,† 1759.  
 1742 § Jonathan Reeves,† 1760.  
 1748 William Roberts,† 1760.  
 1749 Jacob Rowel,\* 1784.  
 1757 William Rodd,\* 1761.  
 1759 Robert Roberts,\* 1800.  
 1760 George Roe,† 1766.  
 1762 || John Richardson,\* 1792.  
 1762 Jeremiah Robertshaw,\* 1788.  
 1762 Thomas Rankin,† 1787.  
 1762 Thomas Rourke,† 1770.  
 1763 Martin Rodda,† 1781.  
 1765 James Ray,† 1770.

## S.

- 1741 Robert Swindels,\* 1783.  
 1743 William Shephard,† 1748.  
 1744 John Slocombe,\* 1777.  
 1744 Francis Scott,\* l. 1787.  
 1746 William Shent,† 1753.  
 1747 Thomas Seacombe,\* 1759.  
 1749 Charles Skelton,† 1754.  
 1754 Samson Stamiforth,\* l. 1799.  
 1755 James Scholefield,† 1757.  
 1762 John Shaw,\* 1793. —  
 1762 George Story.  
 1765 Thomas Simpson,† 1784.  
 1765 James Stephens,† 1772.

## T.

- 1740 David Taylor,† 1746.  
 1743 John Trembath,† 1760.  
 1743 David Tratham,† 1751.  
 1744 || Samuel Taylor,\* 1750.  
 1745 Silas Told,\* l. 1779.

1746 Joseph Tucker,† 1752.	1742 Enoch Williams,* 1744.
1746 William Tucker,† 1752.	1744 Francis Walker,† 1753.
1749 John Turner,† 1763.	1744 Thomas Willes,† 1748.
1750 Thomas Tobias,† 1767.	1745 Eleazer Webster,† 1751.
1752 John Thorpe,† 1764.	1745 John Whitford,† 1754.
1757 Wm. Thompson,* 1799.	1745 Rich. Williamson,† 1751.
1758 James Thwaite,† 1763.	1746 Edmund Wills,† 1750.
1758 § George Tizzard,† 1761.	1747 James Wild,† 1760.
1759 Joseph Thompson,* 1809.	1750 Thomas Walsh,* 1759.
1761 Thomas Taylor.	1760 Isaac Waldron,* 1782.
1765 Barnabas Thomas,† 1781.	1763 Wm. Whitwell,† 1767.
	1764 John Whitehead,† 1769.
	1765 Duncan Wright,* 1791.
	1765 Richard Walsh,† 1773.
	1765 Samuel Woodcock,† 1776.
	1765 William Winby,* 1772.

## W

1740 Thomas Westall,* 1794.
1741 § Thos. Williams,† 1755.
1742 James Wheatley,† 1754.

These names added together make 220. The whole of these acted as public characters among the Methodists, during the first twenty-five years of their Itinerancy: some for a longer, and others for a shorter period; some in a greater, and others in a lesser sphere. 1. As the Circuits (or Rounds, as they were then called,) were very extensive, the Preachers were almost constantly travelling, and living in the friends' houses. They were greatly beloved by the people, who were witnesses of their piety, both in public and private. 2. As a body they were not very learned, their unremitting labours did not admit of much improvement; though, in this respect, some of them were possessed of considerable learning. In general, they were men of sound experience, and mighty in the Scriptures. 3. Their being so often absent from their families, together with their incessant labours, occasioned many of them to desist from travelling.

## THE SECOND RACE OF METHODIST PREACHERS,

FROM THE YEAR 1766 TO 1790.

## A.

1766 John Allen,* 1810.	1781 Charles Atmore.
1767 Francis Asbury	1782 Gustavus Armstrong.
1776 Robert Armstrong,† 1788.	1783 Joseph Armstrong.
1778 John Accutt,† 1785.	1783 William Adamson,† 1786.
1778    John Abraham,† 1783.	1786 John Atkins,* 1805.
1780 Joseph Algar,* 1804.	1787 Francis Armstrong.
	1789 James Anderson.
	1790 William Aver.

## H H

## B.

1766 Richard Burke,\* 1778.  
 1766 William Barker,† 1780.  
 1767 || William Buckingham,†  
 1770.  
 1768 Robert Bell,† 1769.  
 1768 Samuel Bardsley.  
 1769 John Bredin.  
 1769 Thomas Barnes,† 1770.  
 1770 Joseph Bradford,\* 1808.  
 1771 § William Baynes,\* 1777.  
 1771 Charles Boon,\* 1795.  
 1771 Joseph Benson.  
 1771 John Bristol,† 1777.  
 1771 John Brettal,\* 1796.  
 1772 John Broadbent,\* 1795.  
 1774 Jeremiah Brettal.  
 1774 James Barry,\* 1783.  
 1774 Samuel Bradburn.  
 1775 John Beanland,\* 1798.  
 1775 Hugh Brown,† 1777.  
 1776 George Brown.  
 1776 Robert Carr Brackenbury.  
 1776 William Boothby,\* 1801.  
 1777 John Blades,† 1779.  
 1778 Andrew Blair,\* 1793.  
 1778 Jonathan Brown.  
 1778 Robert Blake,† 1784.  
 1779 George Button.  
 1779 John Booth.  
 1779 Thomas Barber.  
 1780 Robert Bridge,† 1790.  
 1781 John Barber.  
 1781 James Bogie.  
 1782 Samuel Botts,\* 1812.  
 1782 Thomas Bartholomew.  
 1783 Charles Bond,† 1793.  
 1783 Edward Burbeck,\* 1788.  
 1784 Wm. Butterfield,\* 1795.  
 1785 Charles Bland,\* 1804.  
 1785 John Baxter,\* 1805.  
 1785 James Byron.  
 1785 Wm. Blagborne,† 1809.  
 1786 George Baldwin,\* 1810.  
 1786 John Barrett.  
 1786 John Beaumont.  
 1786 Samuel Bates,\* 1803.  
 1786 Thos. Broadbent,† 1799.  
 1786 William Bramwell.

1786 William Black.  
 1787 David Barrowclough,†  
 1806.  
 1787 John Burnett,\* 1788.  
 1787 John Black,\* 1790.  
 1789 William Brandon,† 1791.  
 1790 John Braithwaite.  
 1790 John Boyle,† 1802.  
 1790 Joseph Burgess.  
 1790 Thomas Brown.  
 1790 William Brazier.

## C.

1767 Thomas Cherry,\* 1772.  
 1767 William Collins,\* 1797.  
 1768 Jonathan Crowle,† 1776.  
 1770 § Rich. Caddock,† 1773.  
 1772 John Christian,† 1777.  
 1774 Thomas Corbett,\* 1789.  
 1775 John Crook,\* 1805.  
 1775 § John Cockson,† 1780.  
 1776 Richard Cundy,\* 1803.  
 1776 || Thomas Coke.  
 1777 William Church,† 1790.  
 1779 James Christie,† 1799.  
 1779 John Crickett,\* 1806.  
 1780 Joseph Cole.  
 1780 Jonathan Cousins,\* 1805.  
 1781 Thomas Cooper.  
 1782 Adam Clarke.  
 1783 John Cowmeadow,\* 1787.  
 1783 John Crosby.  
 1783 || James Creighton.  
 1784 Jonathan Crowther.  
 1784 Timothy Crowther.  
 1784 John Clark,† 1791.  
 1784 Richard Cornish,\* 1796.  
 1785 Andrew Coleman,\* 1786.  
 1786 William Cowen,† 1787.  
 1787 Joseph Cross,† 1800.  
 1787 Thomas Crossley,† 1788.  
 1789 Robert Crowther.  
 1789 William Cox,\* 1809.  
 1790 John Cross,† 1796.

## D.

1766 Thomas Dancer,† 1767.  
 1768 John Duncan,† 1772.  
 1769 Thomas Dixon.  
 1772 Robert Dail.

1772 Robert Davis,† 1783.  
 1773 William Dufton,† 1792.  
 1774 Andrew Delap,† 1779.  
 1777 Peter Dean,† 1778.  
 1779 Thomas Davis,† 1808.  
 1780 George Dice,† 1786.  
 1780 Simon Day.  
 1784 || Richard Dillon,† 1787.  
 1785 John Dinnen.  
 1785 John Dequetteville.  
 1787 John Darragh,\* 1806.  
 1787 || Peard Dickenson,\* 1802.  
 1788 Richard Drew,† 1792.  
 1788 Thomas Dunn,\* 1802.  
 1788 Thomas Dobson,† 1802.  
 1789 George Donavan,† 1794.  
 1789 John Denton.  
 1789 Owen Davis.  
 1789 William Dieuade,† 1797.  
 1790 Blakely Dowling.  
 1790 John Dean.  
 1790 William Denton,\* 1796.  
 1790 John Doncaster.

## E.

1769 David Evans,† 1783.  
 1771 Rob. Empringham,\* 1792.  
 1771 Thomas Eden,† 1772.  
 1772 William Eells,† 1788.  
 1780 Edward Evans,† 1782.  
 1781 Thomas Ellis,† 1790.  
 1783 Samuel Edwards,† 1788.  
 1786 James Evans.  
 1786 Jonathan Edmondson.  
 1787 Joseph Entwisle.  
 1788 Thomas Elliott,\* 1794.  
 1790 Richard Elliott.

## F

1769 Joseph Fothergill,† 1770.  
 1770 John Floyde,† 1782.  
 1774 Peter Ferguson,† 1776.  
 1774 John Francis,† 1776.  
 1780 Henry Foster,\* 1787.  
 1785 William Fish.  
 1786 Francis Frazier,\* 1789.  
 1788 John Furness.  
 1790 Thomas Fearnley.  
 1790 William Ferguson.  
 1790 William Franklin,† 1796.

## G.

1768 John Goodwin,\* 1808.  
 1768 Joseph Garnett,\* 1775.  
 1774 George Guthrie,† 1778.  
 1776 James Gaffney,\* 1779.  
 1778 William Gill,† 1779.  
 1780 George Gibbon.  
 1780 William Green,† 1796.  
 1782 John Glascott,† 1783.  
 1784 Walter Griffith.  
 1785 John Gaulter.  
 1785 Robert Gamble,\* 1791.  
 1786 David Gordon,\* 1800.  
 1786 James Gore,\* 1790.  
 1786 John Grace,\* 1812.  
 1786 John Gilles,† 1798.  
 1786 Thomas Gill.  
 1786 Michael Griffith,† 1787.  
 1787 Samuel Gates.  
 1788 Daniel Graham,\* 1794.  
 1790 Charles Graham.  
 1790 Edward Gibbon.  
 1790 John Graham.  
 1790 Thomas Greaves,† 1797.  
 1790 John Grant,\* 1811.

## H.

1766 Lancelot Harrison,\* 1806.  
 1766 Thomas Holiday,† 1786.  
 1766 || John Harmer,† 1772.  
 1767 Joseph Harper.  
 1767 William Hunter,\* 1798.  
 1767 William Harry,† 1770.  
 1769 § James Hudson,† 1777.  
 1769 Jonathan Hern,† 1791.  
 1770 William Horner.  
 1771 James Hindmarsh,† 1783.  
 1773 Richard Hunt,† 1774.  
 1774 Robert Heyward,\* 1803.  
 1776 James Hall,† 1798.  
 1776 John Harrison,\* 1777.  
 1776 Thomas Hoskins,\* 1778.  
 1777 § John Hampson, jun.† 1785.  
 1777 John Howe,† 1789.  
 1779 Robert Hopkins.  
 1780 Samuel Hodgson,\* 1795.  
 1781 Philip Hardcastle.  
 1782 William Hoskins,† 1789.

1782 George Holder.  
 1782 William Holmes.  
 1783 T. Hetherington,† 1791.  
 1784 § Melville Horne,† 1787.  
 1784 William Hammett,† 1791.  
 1785 William Hunter, jun.  
 1786 George Highfield.  
 1786 John Harper,† 1799.  
 1786 William Heath,† 1808.  
 1787 John Holmes,† 1789.  
 1787 Geo. Henderson,† 1788.  
 1787 Robert Harrison.  
 1787 Thomas Hewit,\* 1801.  
 1788 Andrew Hamilton.  
 1788 John Hicklin.  
 1788 William Hamilton.  
 1789 Andrew Hamilton, jun.  
 1789 Thomas Hutton.  
 1790 John Hurley,\* 1801.  
 1790 James Hurley,† 1792.  
 1790 Robert Harrison, jun.  
 1790 Thomas Harrison.  
 1790 William Hainsworth.

## J.

1767 Thomas Jane,† 1771.  
 1777 Edward Jackson,\* 1806.  
 1778 Daniel Jackson.  
 1780 Andrew Inglis,† 1793.  
 1781 James Jordan.  
 1781 John Ingham,† 1786.  
 1783 Joseph Jerom,† 1798.  
 1783 Matthias Joyce.  
 1783 Robert Johnson.  
 1785 § Thomas Jones,† 1790.  
 1787 Andrew Jeffries,† 1790.  
 1787 William Jouglin,† 1788.  
 1787 William Johnson,† 1794.  
 1787 William Jessop.  
 1788 William Jenkins,  
 1789 James Irwin.

## K.

1774 Arthur Kershaw,† 1775.  
 1780 Joshua Keighley,\* 1788.  
 1782 John Kerr.  
 1783 John King.  
 1783 Lawrence Kane.  
 1784 Charles Kyte,\* 1802.  
 1785 Alex. Kilham,† 1796.

1786 Stephen Kelshall,† 1787.  
 1786 Duncan Kay.  
 1787 Thomas Kerr.  
 1788 John Kershaw.  
 1788 Thomas Kelk.

## L.

1772 William Linnell,† 1773.  
 1773 John Leach,\* 1810.  
 1774 || Wm. Leicester,\* 1777.  
 1774 Robert Lindsay,† 1788.  
 1776 William Lumley,\* 1777.  
 1778 John Livermore,\* 1783.  
 1780 Thomas Longley,\* 1809.  
 1783 Matthew Lumb.  
 1786 Theophilus Lessey.  
 1787 Benjamin Leggat.  
 1788 George Lowe.  
 1788 James Lyons,† 1792.  
 1788 Nebuchad. Lee,† 1791.  
 1789 Robert Lomas,\* 1810.  
 1790 James Lawton,† 1797.  
 1790 James Lyons, jun.† 1796.  
 1790 Isaac Lilly.

## M.

1766 Alexander M'Nab,† 1783.  
 1767 John Magor,† 1770.  
 1769 John M'Neese,† 1772.  
 1769 Thomas Mott,\* 1773.  
 1770 George Mowat.  
 1770 § John M'Avoy,† 1773.  
 1770 Michael M'Daniel,\* 1775.  
 1772 John M'Burney,\* 1779.  
 1772 William Martin,\* 1775.  
 1773 Joseph Moore,† 1779.  
 1773 Mich. Moorhouse,† 1786.  
 1774 John Moon,\* 1801.  
 1774 William Moore,† 1785.  
 1774 Peter Mill,\* 1806.  
 1775 Duncan M'Allum.  
 1776 John Mayley,\* 1788.  
 1777 Hugh Moore,† 1790.  
 1777 William Myles.  
 1778 Wm. M'Cornock,\* 1789.  
 1779 Henry Moore.  
 1779 Samuel Mitchell,† 1799.  
 1780 John Millar,\* 1796.  
 1784 James M'Donald.  
 1784 James M'Caddin,† 1786.  
 1784 John M'Kersey,\* 1800.

1786 Abraham Moseley,† 1805.  
 1786 John Mann.  
 1786 John M'Geary,† 1793.  
 1786 Samuel Moorhead.  
 1787 James Mann.  
 1787 John Melcomson.  
 1787 Miles Martindale.  
 1787 Michael Marshall,\* 1794.  
 1787 William M'Cornock, jun.  
 1788 Alexander Moore.  
 1788 James M'Mullin,\* 1804.  
 1788 Michael Murphy.  
 1788 Robert Miller.  
 1789 James M'Quigg.  
 1789 Robert M'Kay,† 1790.  
 1790 Archibald Murdock.  
 1790 John M'Vean,† 1797

## N.

1770 Stephen Nicholls,† 1771.  
 1778 John Norris,\* 1782.  
 1778 Robert Naylor,\* 1783.  
 1789 John Nelson.  
 1790 Booth Newton,\* 1811.

## O.

1782 John Ogylvie.  
 1785 Thomas Owens,\* 1808.

## P.

1766 Marmaduke Pawson,\* *l.* 1798.  
 1767 John Peacock,\* 1803.  
 1768 Stephen Proctor,† 1782.  
 1769 William Pitt,† 1772.  
 1770 James Perfect,† 1785.  
 1771 John Pritchard.  
 1771 Nehemiah Price,† 1790.  
 1771 William Plowes,\* *l.* 1797.  
 1772 John Price.  
 1772 Thomas Payne,\* 1783.  
 1773 William Percival,\* 1803.  
 1775 John Prickard,\* 1784.  
 1776 Joseph Pescod,\* 1805.  
 1781 Christ. Peacock,\* 1786.  
 1782 Jonathan Parkin.  
 1784 Benjamin Pearce,\* 1795.  
 1784 William Palmer.  
 1785 John Phillips,† 1786.  
 1787 Hugh Pugh,\* 1789.

1787 George Phillips,† 1789.  
 1788 Richard Phillips,† 1789.  
 1789 Thomas Paterson.  
 1790 John Pipe.

## R.

1766 Benjamin Rhodes.  
 1767 Thomas Ryan,† 1791.  
 1769 Richard Rodda.  
 1771 John Roberts,\* 1788.  
 1772 Thos. Rutherford,\* 1806.  
 1772 James Rogers,\* 1807.  
 1773 George Roberts,† 1774.  
 1773 Samuel Randel,† 1784.  
 1774 Jasper Robinson,\* 1798.  
 1774 Henry Robins,† 1784.  
 1775 § William Roots,† 1776.  
 1780 Thos. Readshaw,† 1783.  
 1783 James Renwick.  
 1785 John Ramshaw,† 1795.  
 1785 James Ridel.  
 1786 John Reynolds.  
 1786 Thomas Roberts.  
 1787 Richard Reece.  
 1788 John Riles.  
 1788 Thomas Rogerson.  
 1789 Thomas Ridgeway.  
 1790 Thomas Robinson,\* 1793.

## S.

1766 John Standring,\* 1771.  
 1767 John Smith,\* 1773.  
 1768 George Shadford.  
 1768 Hugh Sanderson,† 1777.  
 1768 Richard Seed,\* 1805.  
 1769 George Snowden.  
 1769 Samuel Smith,† 1782.  
 1770 Edward Slater,† 1776.  
 1770 Robert Swan,\* 1810.  
 1772 William Severn,† 1778.  
 1773 George Shorter,\* 1779.  
 1774 Edward Sweeny,† 1775.  
 1774 Francis Smith,† 1775.  
 1775 Joseph Sanderson,† 1800.  
 1776 James Skinner,† 1782.  
 1777 || Edward Smyth,† 1784.  
 1777 Isaac Shearing,\* 1778.  
 1777 William Sanders.  
 1779 Alexander Suter.  
 1779 William Simpson,\* 1804.



1780 Thomas Shaw,† 1793.  
 1782 Robert Scott,† 1790.  
 1784 Vince Sellar,† 1785.  
 1785 John Smith.  
 1786 Joseph Sutcliffe.  
 1786 Thomas Smith,† 1788.  
 1786 Thomas Seward,\* 1787.  
 1786 William Stephens.  
 1787 John Stamp.  
 1787 John Sandoe,\* 1810.  
 1787 John Sanders,† 1788.  
 1788 John Stephens,\* 1789.  
 1788 John Stephenson.  
 1788 Matthew Stewart.  
 1788 Robert Smith,\* 1801.  
 1788 Robert Smith.  
 1788 Wm. Sanderson,\* 1810.  
 1788 Wm. Stephenson,† 1796.  
 1789 William Sheldermine.  
 1789 William Sanders.  
 1789 John Sanderson,\* 1802.  
 1789 Robert Smith, jun.  
 1789 William Smith.  
 1790 George Sargent.  
 1790 George Skeritt.  
 1790 George Sykes.  
 1790 John Simpson.  
 1790 Samuel Steel.  
 1790 Thomas Simonite.

## T.

1770 Thomas Tennant,\* 1793.  
 1771 Thomas Tatton,† 1778.  
 1774 William Tunney,† 1781.  
 1774 William Thom,† 1797.  
 1777 Joseph Taylor.  
 1781 Thomas Tattershall.  
 1782 James Thom,† 1812.  
 1785 William Thoresby,\* 1806.  
 1786 John Townsend.  
 1785 John Tregortha,† 1790.  
 1786 Richard Thoresby,† 1787.  
 1787 Francis Truscott.  
 1788 Charles Tunnycliffe.  
 1788 Henry Taylor,† 1798.  
 1789 Jon. Thompson,\* 1790.  
 1790 Samuel Taylor.  
 1790 Thos. Tretheway,\* 1812.

## U.

1770 John Underhill,† 1777.

## V.

1775 John Valton,\* 1794.  
 1775 Thomas Vasey.  
 1785 Thomas Vernon,† 1791.

## W.

1766 Thos. Webb,\* 1796.  
 1767 John Wittam.  
 1768 Christ. Watkins,\* 1805.  
 1768 Francis Wolfe,† 1782.  
 1761 Thomas Wride,\* 1807.  
 1769 Francis Wrigley.  
 1769 Rich. Whatcoat,\* 1806.  
 1769 Robert Wilkinson,\* 1781.  
 1769 Samuel Wells,\* 1780.  
 1769 Wm. Whitaker,\* 1794.  
 1770 Geo. Wadsworth,\* 1797.  
 1770 James Watson.  
 1770 Richard Wright,† 1777.  
 1770 Robert Williams,\* 1775.  
 1771 John Watson,† 1785.  
 1772 John Watson, jun.  
 1773 James Wood.  
 1773 John Wilschaw.  
 1774 John Whiteley,† 1779.  
 1776 Rich. Watkinson,\* 1793.  
 1778 Nathaniel Ward,† 1785.  
 1778 Thomas Warwick,\* 1809.  
 1779 George Waane,\* 1781.  
 1779 John Walker,† 1782.  
 1779 William Warrenner.  
 1780 William West.  
 1781 James Wray,\* 1793.  
 1782 James Walker,† 1784.  
 1784 James Wilson,† 1787.  
 1785 George Whitfield,† 1805.  
 1785 Peter Walker,† 1788.  
 1786 James Williams,† 1787.  
 1787 John Woodrow.  
 1787 John West,† 1790.  
 1787 Thomas Wood.  
 1788 Jasper Winscombe,† 1792.  
 1788 Mark Willes,\* 1795.  
 1788 Thomas Wymont,† 1791.  
 1788 William Wilson,\* 1808.  
 1789 Samuel Wood.  
 1789 Thomas Werrill,\* 1792.  
 1790 Thos. Whitehead,† 1793.

## Y.

1779 Zechariah Yewdall.

These names added together make 470; some of them acted but a very short time in a public character among the Methodists. But, compared with the former period of twenty-five years, the increase of Preachers, and consequently of people, was very great; especially when it is considered, that I have not noticed those who were raised up in the United States of America, where Methodism had been established since the year 1769. Of these Preachers it may be remarked: 1. They loved study; they improved themselves in various branches of learning: hence, their knowledge was more extensive than their predecessors. 2. As the people increased, the Circuits were contracted, the Preachers studied economy, and were more at home with their families. 3. As they did not travel so much, nor remove, in general, oftener than once in two years from one Circuit to another, they became more known to the people at large, and less persecuted.

**THE THIRD RACE OF METHODIST PREACHERS,  
FROM THE YEAR 1791 TO THE PRESENT TIME, 1812.**

A.	
1791 Henry Anderson.	1809 James Akerman.
1791 William Armstrong.	1809 John Appleyard.
1792 Samuel Alcorn.	1809 Richard Arter,* 1810.
1794 James Alexander.	1809 John Armitage.
1794 John Ashall,* 1809.	1810 William Appleton.
1794 Joseph Anderson,* 1803.	1810 Richard Allen.
1794 Richard Andrews.	1810 Joseph Agar.
1795    Adam Averill.	1810 J. Alexander, jun.* 1811.
1796 Thomas Aikenhead.	1811 William Ash.
1797 William Atherton.	1811 James Ambler.
1798 William Ayre.	1811 William Arnett.
1799 Solomon Ashton,† 1802.	1812 John Anderson.
1799 Wm. Aprichard,* 1801.	
1800 John Anderson.	B.
1801 Thomas Ashton.	1791 Thomas Black.
1804 Lewis Andrews.	1791 James Buckley.
1804 John Aslin.	1791 James Bell.
1806 James Allen.	1791 James Boyde.
1806 William Armstrong, jun.	1792 Joseph Bowes.
1808 Joseph Armstrong.	1792 Abraham Bishop,* 1794.
1808 John Abbott.	1792 Francis Balliau,* 1801.
1808 Edward Aawyl.	1792 James Bridgnell.
1808 William Ault.	1792 John Brice,† 1800.
	1792 Robert Banks.
	1792 William Brown,† 1795.

- |                                |                               |
|--------------------------------|-------------------------------|
| 1793 Jonathan Barker.          | 1808 William Beal.            |
| 1794 John Brownell             | 1809 Thomas Bursey.           |
| 1795 Glenham Beech,† 1796.     | 1809 John Bryan.              |
| 1795 Joseph Brookhouse.        | 1809 Joseph Broadbelt,† 1810. |
| 1795 Thomas Blanshard.         | 1809 George Banwell.          |
| 1796 James Burley.             | 1809 William Blanshard.       |
| 1796 John Burdsall.            | 1809 Joseph Bromwich.         |
| 1796 Thomas Booth.             | 1809 George Burrows.          |
| 1797 William Bulpitt.          | 1810 Charles Burton.          |
| 1799 Jabez Bunting.            | 1811 Thomas Blackburn.        |
| 1800 John Bagnall,† 1803.      | 1811 James Bramley.           |
| 1800 John Birkenhead,* 1802.   | 1811 John Bell.               |
| 1800 Joseph Bocock,* 1801.     | 1811 Joseph Boddycot.         |
| 1800 Robert Bailey.            | 1812 John Bennett.            |
| 1800 William Bennett.          | 1812 Thomas Bridgman.         |
| 1800 John Brown,* 1811.        | 1812 Robert Bentham.          |
| 1801 John Bryan.               | 1812 George Burley.           |
| 1801 Isaac Bradnack.           | 1812 William Bacon.           |
| 1801 William Beswick.          | 1812 Sampson Busby.           |
| 1802 Stephen Butler.           | 1812 Joseph Burges, jun.      |
| 1803 William Breedon.          | 1812 William Blundell.        |
| 1803 Edward Banks.             | 1812 John Bicknell.           |
| 1803 James Blackett.           | 1812 James Brooks.            |
| 1804 William Barr.             | 1812 Thomas Ballinghall.      |
| 1804 Tho. Brocklehurst,† 1806. |                               |
| 1804 John Brownlass,† 1806.    | C.                            |
| 1804 William Batten.           | 1791 Alex. Cummin,† 1797.     |
| 1805 Thomas Biggins,* 1810.    | 1791 John Cooper.             |
| 1805 John Bedford.             | 1793 John Clarke,† 1799.      |
| 1805 Jonathan Brown, jun.      | 1793 Patrick Caley.           |
| 1805 Johnson Brothers.         | 1793 Robert Crozier.          |
| 1805 Michael Burrows.          | 1794 James Crabb,† 1797.      |
| 1805 James Burton.             | 1794 John Cook,* 1795.        |
| 1806 Joseph Brittain.          | 1795 John Clegg.              |
| 1806 William Brown.            | 1795 Joseph Cook,† 1806.      |
| 1806 William Bird.             | 1795 Joseph Collier.          |
| 1807 John Bissex,* 1808.       | 1796 John Clendinnen.         |
| 1807 John Bumstead.            | 1797 Archibald Campbell.      |
| 1807 Benjamin Barry.           | 1797 Francis Collins.         |
| 1807 Luke Barlow.              | 1797 James Carter.            |
| 1807 Francis Burgess.          | 1797 John Chittle.            |
| 1807 John Bustard.             | 1798 Daniel Campbell.         |
| 1807 James Bumstead.           | 1799 Marshall Claxton.        |
| 1807 John Brown, jun.          | 1800 David Coe,† 1804.        |
| 1808 William Baker.            | 1800 John Cooper.             |
| 1808 William Baker, jun.       | 1801 Isaac Clayton.           |
| 1808 James Bate.               | 1803 David Campbell.          |
| 1808 William Brocklehurst.     | 1804 Edward Chapman.          |
| 1808 Edward Batty.             | 1804 Michael Cousin.          |
| 1808 Joshua Bryan.             | 1804 Castor Clements.         |

Mr. Joseph Bradford acted as

Governor, - - - from 1795 to 1802.

Mr. John Pritchard, Governor, from 1802 to 1807.

Mr. William Wragge, - from 1807 to 1809.

Since 1809, the Preacher, appointed for Kingswood,  
acts as Governor, with the assistance of the Com-  
mittee.

FOR ENGLISH, WRITING, AND ARITHMETIC.

John Maddern,	}	From the year 1748, to the year 1760.
John Southcote,		
* Richard Moss,		
* William Baines,		
William Spenser,		
William Shanks,	- -	from 1760 to 1765.
James Hindmarsh,	- -	from 1765 to 1773.
Barnabas Albert,	- -	from 1771 to 1773.
* Cornelius Bayley,	- -	from 1773 to 1783.
* Thomas Jones,	- -	from 1783 to 1786.
Richard Dodd,	- -	from 1786 to 1790.
William Winsbeare,	- -	from 1786 to 1787.
Samuel Green,	- -	from 1787 to 1788.
William Carr,	- -	from 1789 to 1790.
William Collins,	- -	from 1790 to 1795.
William Nind,	- -	from 1793 to 1794.
James Windsor,	- -	from 1795 to 1798.
James M'Burney,	- -	from 1798 to 1800.
William Horner,	- -	from 1800 to 1802.
William Stevens,	- -	from 1802 to 1807.
Thomas Edwards,	- -	from 1809 to 1810.
John Goodridge,	- -	from 1810 to 1812.

FOR THE FRENCH LANGUAGE.

Vincent De Boudry, - - from 1780 to 1787.

Robert De Joncourt, - - from 1787 to 1789.

Besides this School, the Methodists have now another, at Woodhouse-Grove, called The WESLEYAN ACADEMY: for an account of it, see page 353, of this History. Both the

Schools are supported by voluntary contributions. It is to be hoped some opulent friends among the Methodists will leave legacies to these excellent Institutions, to enable the Conference to support them: as without such aid, it is to be feared, the Annual Collection will not be sufficient.

FORM OF A BEQUEST TO ONE OR BOTH OF OUR SCHOOLS.

“I, *A.B.* do give and bequeath unto the President, for the time being, of the Conference of the People called Methodists, to be held at London, Bristol, Leeds, or elsewhere, as established by a certain deed-poll, bearing date the 28th day of February, 1784, under the hand and seal of the late Rev. John Wesley, and enrolled in the High Court of Chancery, the sum of                    pounds, of lawful money of the United Kingdom of Great Britain and Ireland, current in Great Britain, towards the support of Kingswood School, near Bristol, and the Wesleyan Academy, at Woodhouse-Grove, near Bradford, in Yorkshire, to be paid within months next after my decease, out of such parts only of my personal estate as shall not consist of chattels real, upon trust, to be applied towards carrying on the purposes of the said School and Academy; and I do hereby direct and declare, that the receipt of the President, for the time being, of said Conference, shall be a sufficient discharge to my executors for the same.”

\* \* \* Devises of land, or of money charged on land, or to be laid out in land, are void; but money or stock may be given by will, if not directed to be laid out in land.

## CHAPTER XVIII.

*The Conclusion; with a Summary of the Doctrines believed and taught by the Methodists; and a copious Index.*

The following is a statement of the comparative increase of the Members of the Societies, and of the Itinerant Preachers and their families, in Great Britain and Ireland, from the year 1770, to the year 1810.

	Members.	Preachers.	Families.
In the year 1770	- 29,406	- 120	- 43
In the year 1780	- 43,830	- 171	- 52
In the year 1790	- 71,568	- 291	- 98
In the year 1800	- 109,961	- 417	- 216
In the year 1810	- 179,428	- 760	- 354

In the year 1770, a Preacher was supported by two hundred and forty-five members, and a family by six hundred and eighty-three. One-third of the Preachers were married.

In the year 1780, a Preacher was supported by two hundred and forty-six members, and a family by eight hundred and forty-three. Nearly one-third of the Preachers were married.

In the year 1790, a Preacher was supported by two hundred and forty-five members, and a family by seven hundred and thirty. One-third of the Preachers were married.

In the year 1800, a Preacher was supported by two hundred and sixty-three members, and a family by five hundred and nine. Above one-half of the Preachers were married.

In the year 1810, a Preacher was supported by two hundred and thirty-six members, and a family by five hundred and seven. Nearly one-half of the Preachers were married: more than one-half, if those upon trial were subtracted from the Itinerants who are in full connexion. For there were 210 Itinerants on trial; which, subtracted from 760, leaves the number of 550 Preachers in full connexion, 354 of whom were married.

From this statement it appears, that the Preachers have not increased in a greater proportion than the people, as some who departed from the work have invidiously asserted. But the families certainly have increased, since the year 1790, in a greater proportion than formerly; nor is it possible to prevent this, without making unscriptural rules. The families are certainly at present a great burden, and the people do not feel it as they ought to do. Being zealous for their several Societies, and for the conversion of their ungodly neighbours, they build Chapels, and solicit the Conference to grant them additional Preachers, without making provision for the support of their families, which are thus thrown upon the Conference. If this be continued, it will be impossible to bear the expense.

But we may hope it will not. Some Circuits have made considerable exertions to bear their own burden, and more will follow that good example; so that the Fund, viz. *The Yearly Subscription*, and *the profits of the books*, may be used according to their original design, to supply the wants of the *poor Circuits*, and the *contingencies* of the body at large.

Owing to the increase of the Missionaries, it was found necessary to appoint a Secretary to that department alone. In the year 1804, Mr. Joseph Entwisle was appointed to that office; he continued in it till the Conference in 1806. Then Mr. William Jenkins acted as Secretary, from 1806 to 1808. From 1808 to 1810, Mr. Robert Johnson filled the office; and Mr. George Highfield, from 1810 to 1812. These brethren paid great attention to the duties of their office; and, consequently, gave satisfaction to the Conference, and to the Missionaries. At the late Conference in 1812, Mr. Robert Smith was appointed to that office: from the attention, patience, and zeal, which he manifests in the discharge of his duty, there is every reason to hope he will not be behind any of his brethren who have preceded him. The Book-Steward for the time being is the Treasurer. Mr. Thomas Blanshard at present holds that office.

At the beginning of this great work, the Preachers and people had but few rules to walk by; but they were powerfully influenced by a spirit of *holiness*, and an earnest desire to promote it in all people. It is now our duty to pray, that our many excellent rules may increase, and not lessen, this great vital principle.

ITINERANCY, or *the Preachers changing their Circuits*, has been a chief cause of the increase and prosperity of the Societies. Its advantages were so many, that perhaps too much was ascribed to it. But, like all other things under the sun, it has its defects; and these are clearly seen, wherever there is a want of the real life of God. In that case, it is thought not to promote an increase of useful and edifying knowledge in the Preachers; a small stock, it is thought, will do for a Preacher, who has but a year or two to stay upon a Circuit; and perhaps may never be stationed there again. It is to be feared also, that it does not tend to promote that

cordial love which ought to subsist between Preachers and people. As they expect to part in so short a time, they are too often comparatively easy about each other: and if they differ, as is sometimes the case, they comfort themselves with the thought that "The Conference will come," instead of endeavouring to heal the breach. The removals also are attended with a considerable expense. It would betray a want of faith and humility to say, God could not carry on his work without Itinerancy. Yet he has so greatly blessed it, and it is so agreeable to Holy Scripture, and the practice of the first Preachers of the Gospel, that it certainly is the bounden duty of both Preachers and people to maintain it. *The Lord who giveth the increase*, can remove these apparent hindrances: and certainly he will remove them, in behalf of all those who walk humbly and closely with him.

It appears, from the foregoing History, that several of those who were closely united to the Methodists, some as Preachers, others as Teachers at Kingswood School, have left them, and some have become honourable in this world. They have not only no communion with their old friends, but have even endeavoured to conceal the fact of their former union with them. Nay, they have done worse, they have shewed themselves quite averse to the Methodists. Now, such should *know*, that the Methodists know their origin very well, and that they, under God, are indebted to these very people for all their greatness and emoluments. Besides, it is no proof of the honour, gratitude, or piety, of those persons, but the reverse. This remark does not apply to all. There are those who have ceased to act in a public capacity among the Methodists, who retain all their love for their old friends, and constantly wish them *good luck* in the name of the Lord.

There are three hundred and twenty-five Circuits in the United Kingdom. One with another, I suppose there are five Local Preachers on each Circuit, who are generally employed every Sabbath in preaching the Gospel. The whole number of Local Preachers employed among the Methodists, according to this statement, must be sixteen hundred and twenty-five; but, from my knowledge of the Connexion, I rather think there are upwards of two thousand Local



Preachers, who labour in our Lord's vineyard without fee or reward: so greatly has the Lord poured out among the Methodists the *spirit of prophesy*.

Some of the Clergy are jealous of the Methodists, and think if they are not checked by coercive methods, they will undermine the Church Establishment. But this appears to me a groundless jealousy, for the following reasons: 1. I have a tolerable acquaintance with the Preachers and people; and I am sure their piety would prevent them from having any hand, either directly or indirectly, in any thing that would have the least tendency to disturb the quiet of the nation: so far are they from any thing of the kind, that their prayers are daily offered up for the happiness of King George, and the prosperity of his dominions. 2. The destruction of the Established Church, would be no advantage whatever to the Preachers. It would not increase their influence among the people, nor their emoluments, nor their honour. They have had proof, for the first five years after Mr. Wesley's death, what they were to expect from their people. The opposition which some made to the Preachers' administering the Lord's Supper, arose partly from their apprehensions, that the Preachers wanted by this means to lord it over them, and they were determined they should not. For, as soon as their fears were removed, they came into the measure, and the practice is almost general in Great Britain.

The Methodists esteem their Preachers on account of their piety, zeal, and usefulness; and they have as good an opportunity of displaying these now, if not a great deal better, than if there was no Church Establishment.

If ever the Church is overthrown in this kingdom, (which I sincerely trust will never be the case,) it will not be owing to the increase of Methodism, but to the increase of infidelity and wickedness among the people; and the serious and sensible part of the Clergy should be so far from endeavouring to prejudice the people at large against the Methodists, that they should rather encourage them, and consider them as their auxiliaries; as it is evident their doctrine tends to lead the people, "to honour all men, to love the brotherhood, to fear God, and honour the King."

Besides, all this is corroborated by matter of fact. What was it that destroyed the Established Churches in France, Holland, and Geneva? It was not piety, but the want of it; it was wickedness and infidelity. And as the same cause will again produce the same effect, my prayer is, that God may preserve us from these evils, and give his blessing to every means calculated to produce faith and love.

I shall close this History with a short view of the Doctrines which the Methodists believe and teach:—

1. They set out with professing to be Bible Christians. They receive the Holy Scriptures of the Old and New Testament, as the rule of their faith and practice.

2. They believe and teach the doctrine of the Trinity in Unity, declaring that the Father is God, the Son is God, and the Holy Ghost is God; and yet there are not three gods, but one God.

3. They believe and teach, that all men are by nature sinful, guilty, and helpless, and without the grace of Christ can do nothing that is good. And they labour, in all their discourses, to make men sensible of their fallen and lost estate.

4. They believe and teach, that the Son of God became a son of man, and died as an atonement for the sins of all mankind. The divinity of Christ, and his atonement, they consider as essential truths of the Gospel.

5. That Christ, by the grace of God, tasted death for every man, and that he is able to save from all sin, in this life, those that come unto God through him.

6. That we must be inspired by the Spirit of God, in order that we may be enlightened, quickened, comforted, purified, and made meet for heaven.

7. That it is through the exercise of repentance and faith, a sinner comes to a saving, experimental knowledge of God; and that Christ is exalted at the Father's right hand, to give repentance and remission of sins to all that call upon him.

8. That a believer should grow in grace, glorifying God in that station in life in which the providence of God has placed him, and looking to be filled with all the fulness of God.

9. That a believer need never fall from grace, but that he assuredly will if he neglects to watch and pray. He will

fall into sin, and thereby lose the favour and image of God.

10. That a believer should constantly live in the exercise of faith and prayer, and that all the means of grace are intended to feed these heavenly graces in his heart, as well as to be instrumental in turning sinners from the error of their ways.

11. That the souls of the faithful are present with the Lord, after they are delivered from the burden of the flesh; and that Christ will come to judge the world in righteousness; that there will be a resurrection of the dead, both of the just and unjust.

12. That the righteous shall inherit eternal life; and the wicked be doomed to eternal misery.

# I N D E X.

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## A.

	Page
Assurance of faith - - -	51
Anecdote of his Majesty George III. - -	86
Assistant, office of, twelve rules of -	90, 91
America, rise of Methodism there -	126, 338
Arminian Magazine - - -	141
Atlay, John - - -	179
American ordination - - -	161
Address to the King - - -	273
——— to the Societies - - -	288
Academy at Woodhouse-Grove - - -	353
Addresses - - - 365, 367, 370, 372, 376, 380	
Act of Parliament - - -	397

## B.

Bands, rules of - - -	10, 361
——— select, first formed - - -	17
British America, Methodism there -	169
Barbers, directions to - - -	168
Baxter, John - - -	173
Brighthouse Chapel, case of - - -	309
Bible Society - - -	315
Baptism - - -	361

## C.

Calvinism, first dispute concerning - -	16
Chapel, the first built - - -	12
——— the first opened - - -	13
Circuits first mentioned, numbered -	45, 100, 120
Church, disputes about, first began -	72, 77
Conference Deed - - -	148
Church, no separation from - - -	177
Classes, institution of, visitation of -	17, 19
Conference, the first, nature of - - -	24
Connexion with the Church - - -	31, 33
Covenant, nature of, first introduced -	77
Coates, Alexander - - -	108

	Page
Coke, Rev. Dr. joins Mr. Wesley - -	138
Conference in Scotland - -	178
Complaints made to Conference - -	291
Committees appointed - -	303, 363
Climacterical year of Methodism - -	306
Cook, John - -	308
Circular Letter by Mr. Shirley - -	133
Clarke's, Dr. Presidency in Ireland - -	357
Committee for guarding our Privileges - -	296, 360

## D.

Discipline - - -	33, 337, 341, 351
Dancing-Masters - -	168
Dewsbury-House - -	178
Disputes concerning writing Mr. Wesley's Life -	216
----- at Bristol - -	226
Distress in Ireland - -	253
Dickens, John - -	258
Decrease in the Societies in Ireland - -	301
Directions for Public Worship - -	333
----- to the Preachers - -	393
Deed for settling the Preaching-Houses - -	411

## E.

Enthusiasm, nature of - -	86
Erasmus, a Greek Bishop - -	88
Executors, Mr. Wesley's - -	194, 202, 205

## F.

Fletcher, Rev. John, joins Mr. Wesley; his death	80, 184
Father O'Leary - -	185
French Prisoners, attempt to instruct them -	363
Form of leaving a Legacy - -	265, 474

## G.

Grimshaw, Rev. William - -	39
Government of the Church - -	39
Gibraltar, rise of Methodism there - -	255, 303

## H.

Hymn-Book first published, general one -	14
Humphries, Joseph, account of - -	10
Helper, twelve rules of; his duty - -	92, 96

	Page
Hammett, William	222
Hanson, Thomas	302

## I J

Justice for the Methodists	16
Justification, nature of	27, 40
Justifying faith	60
Itinerants, shall they follow Trades?	123
Indecency, rule concerning	179
Irish Conferences	183
Jubilee, Popish	184
Irish Missionaries	259
Johnson, John	299
Improvement in receiving Preachers	292

## K.

Kingswood-School, the first	12
————— solemnly opened	66
————— branches of learning taught at	465
————— Masters of	472
————— remarkable circumstance concerning	66
Kilham, Alexander, his schism	235, 241

## L.

Love-Feast, the first, nature of	8
Lay-Preachers, first employed; defended	15, 62
Leaders, duty of; directions to	20, 22, 352
Library, Christian, compiled	67
Limerick, Conference there, Minutes of	73
Lord's-Supper	219, 223
Lists of Chapels	427
Lists of Preachers	445

## M.

Methodist, name first given	3
————— Society first formed	3
Methodism, rise and nature of	3, 4, 7
Methodists, separate from the Moravians	15
Method of reading the Scriptures	5
Mather, Alexander	80
Maxfield, Thomas, separates	87

	Page
Marriage, rule concerning - - -	95, 312, 336
Manners, John - - -	103
Methodists, irregular - - -	108
Methodism introduced into the Norman Isles -	158
Manners, Nicholas, account of - - -	158
Method at the Conference - - -	182
Mission to North Wales - - -	274
Mason, John - - -	340

## N.

Names of Committee for guarding our Privileges	296, 360
Nelson, Lord, Patriotic Fund - - -	305
Number of Churches and Meeting-Houses -	348

## O.

Officers of the Society described - - -	34
Ordination for the American Methodists -	160
——— for the Scotch Methodists -	166
——— for the English Methodists -	175, 220
Opinion on the Militia Laws - - -	295
Oxford, Students expelled from there -	122
Observations on the Act of Parliament -	406

## P

Preaching extempore, first introduced -	7
Pearce, James - - - - -	58
Persecution in Corke - - - - -	68
Perfection, Christian, defined - - -	81, 84, 125
Preachers' Fund - - - - -	101, 317
Preface to the Prayer-Book - - -	171
Perronett, Rev. Mr. - - - - -	166
Preachers' work - - - - -	182
Plan of Pacification - - - - -	230
Preachers' Friend Society - - - - -	265
Pecuniary aid denied to Ireland - - -	289
Percival, William - - - - -	293
Pawson, John - - - - -	307
Persecutions - - - - -	343

## R.

Rules of Society, Bands - - - - -	10, 21
Rogers, James - - - - -	58, 313

	Page
Reasons, twelve, against a separation from the Church - - - -	81
Revival of Religion - - - -	85
Remarks on Morning Preaching - - - -	172
—— on Mr. Wesley's Will - - - -	194, 207
Rules for the President - - - -	197
Reasons for the Conference-Deed - - - -	199
Rules respecting the Districts - - - -	211, 341, 362
—— for the Preachers' Fund - - - -	101, 220
Richardson, John - - - -	222
Rules respecting the Trustees - - - -	225
—— for the Conference - - - -	236
—— for Preachers' attending Conference - - - -	237
—— for the Foreign Missions - - - -	247
—— of the Preachers' Fund - - - -	260
—— of the Conference Accounts - - - -	267
—— of the expenses of Preachers' attendance on Conference - - - -	269
—— respecting Singing - - - -	271
—— for petitioning for Preachers - - - -	278
—— respecting our Finances - - - -	280
—— respecting Printing - - - -	284

## S.

Steward, the first, their office and rules - -	13, 35, 234
Sanctification, nature of, entire - - -	30, 44, 54
Stipend for Preachers first allowed - - -	76
—— for Preachers' Wives - - - -	80
Singing before a corpse - - - -	87
Shaver's Sermon - - - -	122
Sunday Schools instituted - - - -	167
Service in Church-hours allowed - - - -	177
Strangers' Friend Society - - - -	180
State of the Connexion - - - -	100, 120, 186, 306, 358
Supernumerary and Superannuated Preachers - -	224
Smuggling, rule concerning - - - -	121
Sierra Leone - - - -	318
Sidmouth, Lord, his Bill - - - -	346

## T.

Tract Society first noticed - - - -	59, 352
-------------------------------------	---------



## U V.

	Page
Visitors of the sick, business of	23
Union of the Helpers, and Preachers	98, 128
Union with the Clergy	104
Vipond, William	337

## W.

Wesley, Rev. John, his birth and education	2
——— Mission to America; to Germany	7, 10
——— commences an Itinerant	12
——— visits Wales, Ireland, Scotland, Holland	13, 71, 174
——— his power; his view of the Methodists	109, 111
——— Letter to America; to the Societies	161, 177
——— Character, and Will, and Death	187, 188, 191
——— Letter to the Conference	201
——— Life of	195, 208
Wesley, Rev. Charles, first called a Methodist	3
——— his Death, and Poems	175
Whitefield, Rev. George, his union with Mr. Wesley	4
——— his dissent from; union again; his death	16, 18, 164
Watch-Night, first introduced, nature of	19
Walsh, Thomas	69
Wheatley, James, expelled	71
West-Indies, rise of Methodism there	173
Wilberforce, William, Esq.	210
Whitehead, John	215
Whatcoat, Richard	276
Women Preaching	107, 291, 296
Welch Magazine	336

## Y.

Yearly Subscription, nature of	78
--------------------------------	----

1804 William Crooks.  
 1805 Hugh Carter.  
 1806 John Coates.  
 1806 Wm. Constable,† 1810.  
 1806 William Copeland.  
 1807 Henry Cheverton.  
 1807 Joseph Cusworth.  
 1808 Frederick Calder.  
 1808 William Carlton.  
 1808 Robert Carson.  
 1808 William Clegg.  
 1808 John Warwick Cloake.  
 1809 John Charington,\* 1810.  
 1809 Thomas Cochrane.  
 1809 John Cullen.  
 1809 Corbet Cooke.  
 1810 William Crosscomb.  
 1810 Joseph Chapman.  
 1810 John Cary.  
 1811 Henry Crawshaw.  
 1811 Edward Cubain.  
 1811 Abraham Crabtree.  
 1811 William Cooper,\* 1812.  
 1812 George Cotton.  
 1812 George Clarke.

## D.

1791 George Deverall.  
 1792 George Dermott.  
 1792 Matthias Dice,† 1794.  
 1792 Robert Dougherty,† 1796.  
 1793 George Douglas.  
 1794 Joseph Drake.  
 1794 Mark Daniel.  
 1794 Thos. Dumbleton,\* 1806.  
 1795 John Dutton,\* 1800.  
 1796 William Douglas.  
 1797 David Deakins.  
 1798 Job Davis.  
 1799 Francis Derry.  
 1799 Henry Deary.  
 1800 Pet. De Pontavice,\* 1810.  
 1801 Philip Debill,\* 1803.  
 1802 John Davies.  
 1802 John Draper.  
 1803 Thos. W. Doolittle.  
 1803 Thomas Doughty.  
 1805 William Davies.  
 1806 James Denton,\* 1809.  
 1806 John Dace.

1806 William Dixon.  
 1806 James Dunbar.  
 1806 Alex. Douglas,† 1807.  
 1807 Samuel Davis.  
 1807 William Dalby.  
 1808 Mark Day.  
 1808 Samuel Downing.  
 1808 Thomas Davis.  
 1809 William Davies, jun.  
 1809 Thomas Dodd.  
 1809 Mark Dawes.  
 1809 William Dalby.  
 1809 Miles C. Dixon.  
 1810 Moses Dunn.  
 1810 William Dowson.  
 1811 Matthew Day.  
 1812 John Davis.  
 1812 Joseph Dunning.  
 1812 James Dixon.

## E.

1791 Michael Emmitt.  
 1791 William Earley.  
 1792 Stephen Eversfield,† 1797.  
 1793 James Ellis.  
 1795 Richard Emmitt,† 1799.  
 1795 Thomas Edman.  
 1796 Thomas Edwards.  
 1803 James Etchells.  
 1803 Henry Evans,\* 1807.  
 1805 William Evans.  
 1806 James Eaton.  
 1806 James Everett.  
 1807 William Ellis.  
 1808 Evan Edwards.  
 1808 Thomas Edwards, jun.  
 1809 George Erskine.  
 1809 Nathaniel Elliott.  
 1810 David Evans.  
 1811 Robert Emmett.  
 1812 Thomas Eastwood.  
 1812 John Elliott.  
 1812 William H. L. Eden.

## F.

1791 Benjamin Fizler.  
 1791 John Fury,† 1792.  
 1791 John Foster,\* 1809.  
 1792 Wm. Fenwick,\* 1808.  
 1793 Daniel Fidler.  
 1794 John Furness.

1797 John Farrar.  
 1798 Robert Finney,\* 1812.  
 1799 John Foster, jun.  
 1799 Joshua Fielden.  
 1800 John Foster.  
 1802 John Fisher,\* 1809.  
 1802 William France.  
 1802 John Foster.  
 1802 John Fairburne.  
 1804 Aaron Floyde.  
 1804 Thomas Fletcher.  
 1807 John Firth.  
 1807 Joshua Fearnshides.  
 1807 Abraham Farrar.  
 1808 John Farrant.  
 1808 James Fussell.  
 1808 Joseph Frank.  
 1808 William Foote.  
 1810 William Flint.  
 1810 William Finlay.  
 1811 Joseph Fowler.  
 1811 William B. Fox.  
 1811 James Fussell, jun.  
 1812 James Fowler.  
 1812 Donald Frazer.

## G.

1792 Richard Gower.  
 1793 Charles Gloyne.  
 1793 Robert Green,\* 1800.  
 1793 William Grandine.  
 1795 Charles Greenley.  
 1795 James Gill.  
 1798 George Gillead.  
 1798 George Gilliard.  
 1798 John Gisburn,† 1803.  
 1798 Thomas Gee.  
 1799 Philip Garrett.  
 1799 William Gilpin.  
 1799 Benjamin Gregory.  
 1800 James Gastrell.  
 1800 William Gamble,\* 1801.  
 1802 Thomas Graham.  
 1803 Stephen Games.  
 1803 Robert Gunn,† 1808.  
 1804 Thomas Gillgrass.  
 1804 Edward Green.  
 1806 Edmund Grinrod.  
 1806 John Gill.  
 1807 Joseph Gostick.

1807 Thomas Garbutt.  
 1808 Josiah Goodwin.  
 1808 William Gilchrist.  
 1808 William Griffiths.  
 1809 William Green.  
 1809 John Griffin.  
 1811 Morgan Griffith.  
 1812 John Gaskell.  
 1812 Robert Garner.

## H.

1791 Joseph Hinnem,† 1792.  
 1792 Robert Harper,† 1793.  
 1792 Richard Hardacre.—  
 1793 John Hudson.  
 1793 Wm. Harrison,† 1802.  
 1794 Arthur Hutchinson.  
 1794 John Hamilton.  
 1794 Samuel Harris,\* 1796.  
 1794 Thos. Hemmings,† 1796.  
 1794 Theodore Harding.  
 1794 William Hicks.  
 1794 William Howarth.  
 1795 Josiah Hill,† 1803.  
 1796 John Hughes.  
 1796 John Hagan.  
 1796 Peter Haslem,\* 1808.  
 1796 Francis Hallett.  
 1797 John Hodgson.  
 1797 John Hodson.  
 1797 William Henshaw.  
 1798 Edward Hare.  
 1798 John Hawkshaw,\* 1806.  
 1799 Richard Harrison.  
 1799 John Heywood,† 1803.  
 1799 Joseph Hallam,\* 1806.  
 1800 John Hearnshaw,\* 1809.  
 1801 Edward Higgins.  
 1801 Joseph Harrison.  
 1801 Moses Hooks.  
 1802 George Hansbrow.  
 1802 John Howe.  
 1802 Wm. Harrison,\* 1809.  
 1803 James Hopewell.  
 1803 John Hadden.  
 1803 Abraham Haigh,\* 1810.  
 1804 William Harrison.  
 1804 Thomas Hurd.  
 1804 William Hill.  
 1805 Charles Haime.

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|------------------------------|------------------------------|
| 1805 Griffith Hughes.        | 1797 Francis Jeune,* 1800.   |
| 1805 William Hughes.         | 1797 Thomas Johnson.         |
| 1805 Thomas Hurd.            | 1797 William Jenkin, jun.    |
| 1805 Robert Humphries.       | 1798 Diggory Joliffe.        |
| 1805 John Holmes.            | 1798 Robert James.           |
| 1806 William Hinson.         | 1798 William Johnson.        |
| 1806 William Harrison, jun.  | 1799 William Jackson,* 1802. |
| 1806 Henry S. Hopwood.       | 1799 Daniel Isaac.           |
| 1807 John Harrison.          | 1800 Jonas Jagger.           |
| 1807 Evan Hughes.            | 1800 Josiah Jackson.         |
| 1807 William Homer.          | 1801 John Jordan.            |
| 1807 Samuel Harper.          | 1802 Edward Jones.           |
| 1807 James Hyde.             | 1802 John Jones.             |
| 1807 Hugh Hughes.            | 1803 William Jones.          |
| 1807 Charles Hodgson,† 1810. | 1804 Edward Jones, jun.      |
| 1808 Samuel Hope.            | 1804 George Johnstone.       |
| 1808 James Holroyde.         | 1804 Thomas Jackson.         |
| 1808 Joseph Hewgill.         | 1804 John Joyce.             |
| 1808 Joseph Hollingsworth.   | 1805 Edward Jones, 3d.       |
| 1808 William Hollis.         | 1805 James Johnson.          |
| 1808 Lot Hughes.             | 1805 Maurice Jones.          |
| 1808 Thomas Hill.            | 1806 John Julian.            |
| 1809 William Hayman.         | 1806 John Irvine.            |
| 1809 John Harwood,† 1810.    | 1807 John James.             |
| 1809 Edward Hollis.          | 1807 Philip Jameson.         |
| 1810 Lawrence Hargrave.      | 1807 Morris Jones.           |
| 1810 Thomas Hewitt.          | 1807 John Jones.             |
| 1810 Benjamin Hudson.        | 1807 David Jones.            |
| 1810 Joshua Harman.          | 1808 Edward Jones, 4th.      |
| 1810 William Harding.        | 1808 James James.            |
| 1811 Joseph Hunt.            | 1808 Robert Jones.           |
| 1811 John Hobson.            | 1808 James Jones.            |
| 1811 John Heap.              | 1808 William Jones.          |
| 1811 Charles Hulme.          | 1808 James Johnson, jun.     |
| 1811 Benjamin Hiley.         | 1808 David Jones, jun.       |
| 1811 Joseph Hutton.          | 1808 William Jones, sen.     |
| 1811 Thomas Hall.            | 1808 William Jones, jun.     |
| 1812 Charles Hawthorn.       | 1808 Robert Jackson.         |
| 1812 Oliver Henwood.         | 1809 John Jones.             |
| 1812 Robert Hayes.           | 1809 Robert Jones.           |
| 1812 Partes Haswell.         | 1809 Humphrey Jones.         |
| 1812 Robert Harrison, jun.   | 1810 William Jewitt.         |
| 1812 Thomas Hurst.           | 1810 Lewis Jones.            |
| J.                           | 1811 John James, jun.        |
| 1791 James Jay.              | 1811 William Jackson.        |
| 1793 Thomas Ingham.          | 1811 John Ingham.            |
| 1794 John Jones.             | 1812 James Jones, jun.       |
| 1794 Thomas Isham,* 1811.    | 1812 Thomas Jackson, jun.    |
| 1794 William Jessop.         | 1812 Daniel Jackson.         |
| 1795 John Jennings,* 1800.   | 1812 John Jones.             |

## K.

- 1791 John Kingston, † 1807.  
 1791 Cleland Kirkpatrick.  
 1792 Joseph Kyte.  
 1795 Lawrence Kane, † 1803.  
 1797 John Knowles.  
 1799 Joseph Kitchen.  
 1799 Samuel Kettle.  
 1799 Thomas Keys.  
 1799 William Kidd.  
 1802 Lawrence Kershaw.  
 1804 Henry Kearney.  
 1806 William Keys.  
 1806 Samuel Kyle.  
 1806 James Knowlan.  
 1807 John Kemp.  
 1808 John Keeling.  
 1809 William Kaye.  
 1809 Thomas Key.  
 1810 James Killan.  
 1811 Isaac Keeling.  
 1811 Samuel Kellett.  
 1812 Armand D. Kerpezdron.

## L.

- 1792 Thomas Linnay.  
 1793 Isaac Lunsford.  
 1793 Leonard Ledbrook, † 1796.  
 1794 Matthew Langtree.  
 1795 John Leppington.  
 1796 Thomas Laycock.  
 1796 William Little.  
 1799 James Lowrey.  
 1799 William Leech.  
 1800 Wm. Lockwood, † 1803.  
 1801 Thomas Loughheed.  
 1803 Edward Linnell, \* 1808.  
 1803 John Lee.  
 1804 George Lazenby, † 1812.  
 1804 John Lancaster.  
 1805 William Little.  
 1806 Thomas Livingstone.  
 1807 John Lomas.  
 1808 Theophilus Lessey, jun.  
 1808 James Lynch.  
 1808 Joseph Lisk.  
 1808 Samuel Lear.  
 1809 Thomas Livingstone.  
 1810 Thomas Ludlam.

- 1811 William Lake.  
 1811 William Lord.  
 1812 Peter Le Sueur.  
 1812 William Levell.  
 1812 Samuel Leigh.

## M.

- 1791 Henry Mahy.  
 1791 John M'Farland, † 1794.  
 1791 William Mahy.  
 1792 George Morley.  
 1792 John M'Arthur.  
 1792 Isaac Muff.  
 1792 Thomas M'Clellan, † 1796.  
 1792 William Martin, \* 1795.  
 1793 Duncan M'Coll.  
 1793 George Marsden.  
 1793 James Mort, † 1796.  
 1793 James M'Kee.  
 1794 Archibald Montgomery, \* 1800.  
 1794 Edward Millward.  
 1794 Andrew Mayor, † 1802.  
 1794 Daniel M'Mullen.  
 1794 James M'Kown.  
 1794 William Moulton.  
 1796 Charles Mayne.  
 1797 Bartho. M'Donald, \* 1799.  
 1797 Charles Martin, \* 1799.  
 1797 John Moses, \* 1801.  
 1797 Richard Merritt, † 1799.  
 1797 William M'Allum, \* 1809.  
 1798 John Moore, † 1802.  
 1798 Nicholas Manger.  
 1798 William Midgeley.  
 1799 John Martin.  
 1799 Edward Miller.  
 1800 George Mahon.  
 1800 John Mercer.  
 1800 Joshua Marsden.  
 1800 Joseph Morrison, \* 1807.  
 1800 Page Mitchell, † 1803.  
 1801 George M'Elwain.  
 1801 John M'Adam.  
 1801 Joseph Meek.  
 1802 John Maurice.  
 1802 James M'Cutchan.  
 1802 Charles M'Cord.  
 1802 David M'Nicol.  
 1803 William M'Kiftrick.

1803 Robert Melsom.  
 1804 William Martin.  
 1804 Thomas Martin.  
 1804 Thomas Mill,\* 1806.  
 1805 Benjamin Millman.  
 1806 James Mole.  
 1807 Joseph March.  
 1807 Charles M'Cornock.  
 1808 Joseph Mann.  
 1808 Samuel M'Dowell.  
 1808 Thomas Morgan.  
 1808 Richard Moody.  
 1808 Matthew Mallinson.  
 1809 Robert Mack.  
 1809 Elijah Morgan.  
 1809 Webster Morgan.  
 1810 Dermid M'Dermid,\* 1812.  
 1810 Richard Martin.  
 1811 Archibald M'Laughlin.  
 1811 William Mucklow.  
 1811 John Mason, jun.  
 1811 George Morehouse.  
 1812 Thomas Massey.  
 1812 William Mowatt.  
 1812 David Mailen.  
 1812 George Mainwaring.  
 1812 James Mortimer.  
 1812 Thomas Moxon.  
 1812 Joseph Mattison.  
 1812 Thomas Morton.  
 1812 James Millar.

## N.

1799 James Needham.  
 1799 Robert Newton.  
 1801 John Nesbit.  
 1802 William Naylor.  
 1803 William Nother.  
 1803 Jacob Newton. —  
 1804 John Newton.  
 1808 Thomas Newton, sen.  
 1808 Thomas Newton, jun.  
 1810 Thomas Newby.  
 1810 Arthur Noble.  
 1810 John Nicholson.  
 1811 Robert Nicholson.

## O.

1799 Gideon Ousley.  
 1800 Thomas Olivant,† 1805.

1802 James Orren.  
 1802 Amice Oliver.  
 1805 James Olliffe.  
 1808 James Odgers.  
 1811 Robert Owen.  
 1812 Henry Olver.

## P

1791 Richard Pattison.  
 1793 James Penman.  
 1793 John Philips.  
 1794 Thomas Parson,\* 1807.  
 1794 William Pearson, sen.  
 1794 William Pearson, jun.  
 1794 William Patten,† 1798.  
 1795 Daniel Pedlow.  
 1796 Humphrey Parson.  
 1798 George Pinder,† 1800.  
 1798 Thomas Preston.  
 1798 Thomas Pattison,\* 1811.  
 1799 Thomas Pinder.  
 1800 William Pearson.  
 1802 Thomas Poulter,† 1804.  
 1803 Robert Pilter.  
 1805 Thomas Pollard.  
 1805 Richard Phillips.  
 1806 John Palmer.  
 1806 Thomas Padman.  
 1807 Joseph Pretty.  
 1807 John Pretty.  
 1807 James Parkinson,\* 1810.  
 1808 Brooke Potts.  
 1808 James C. Pratt.  
 1808 Richard Price.  
 1809 George Poole.  
 1809 Joseph Prosser.  
 1810 Leonard Posnett.  
 1810 James Priestley.  
 1810 Peter Pearce.  
 1810 Isaac Phenix.  
 1810 John Pearson.  
 1811 Stephen Parry.  
 1811 Peter Prescott.  
 1812 Jonathan Porter.  
 1812 John Peckavant.

## R.

1791 John Regan.  
 1792 Joseph Robins.  
 1794 Francis Russel.

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|-------------------------------|-------------------------------|
| 1795 Thomas Rough.            | 1792 Robert Smith.            |
| 1798 James Richardson,* 1799. | 1793 Anthony Seckerson.       |
| 1799 James Ratcliffe,+ 1804.  | 1793 Edmund Shaw.             |
| 1799 John Reynolds, jun.      | 1793 George Stephenson.       |
| 1799 Thomas Rogers.           | 1793 James Schofield.         |
| 1799 John Rossell.            | 1794 Caleb Simmonds.          |
| 1799 Marmaduke Revill.        | 1794 Thomas Stanton,* 1808.   |
| 1799 Edward Roberts.          | 1794 John Stuart.             |
| 1800 Hugh Ransom.             | 1795 Alexander Sturgeon.      |
| 1800 William Robertson.       | 1795 Thomas Stanley.          |
| 1801 William Radcliffe.       | 1796 Hans Shrouder,+ 1802.    |
| 1802 George Russell.          | 1796 John Sydserff.           |
| 1802 James Rutledge.          | 1796 Thomas Shaw,* 1801.      |
| 1802 John Remington.          | 1796 William Sturgeon,+ 1806. |
| 1802 Philip Rawlins.          | 1797 Henry Stead,+ 1798.      |
| 1803 John Rogers.             | 1797 Jacob Stanley.           |
| 1803 Robert Roberts.          | 1798 Thomas Slinger.          |
| 1803 William Radford.         | 1799 John Slack.              |
| 1803 Thomas Roberts,+ 1804.   | 1799 Jos. Shakespeare,* 1800. |
| 1803 Thos. Richardson,* 1803. | 1800 Robert Shipley,+ 1805.   |
| 1804 John Rogers, jun.        | 1800 William Stewart.         |
| 1805 John Rutledge.           | 1801 James Stirling.          |
| 1805 David Rogers.            | 1802 Wm. Scholefield,+ 1803.  |
| 1805 William Russell.         | 1802 John Story,+ 1804.       |
| 1806 John Robinson,* 1807.    | 1802 Robert Strong.           |
| 1807 John Radford.            | 1802 John Simmonds.           |
| 1807 John Rowe.               | 1803 Samuel Sewell.           |
| 1807 John Rogers.             | 1803 James Sydserff.          |
| 1807 William Rennison.        | 1803 Barnard Slater.          |
| 1808 Richard Roberts.         | 1804 William Sutcliffe.       |
| 1808 John Rigg.               | 1804 Thomas Sawyer.           |
| 1808 Richard Renshaw.         | 1804 Thomas Slugg.            |
| 1808 John Rhodehouse.         | 1805 John Simpson, jun.       |
| 1808 John Rawson.             | 1806 Nicholas Sibley.         |
| 1808 George Rowe.             | 1806 William Sleep.           |
| 1808 Jonathan Roberts.        | 1806 James Spink.             |
| 1808 Owen Rees.               | 1806 Richard Smithiam.        |
| 1809 William Rutledge,* 1812. | 1806 John Squarebridge.       |
| 1810 Thomas Rose.             | 1806 William Salt.            |
| 1810 Charles Radcliffe.       | 1807 William Simpson.         |
| 1810 William Reiley.          | 1807 William Sleigh.          |
| 1811 John Raby.               | 1807 William Scott.           |
| 1812 Francis C. Reed.         | 1807 Thomas Simpson.          |
| 1812 Henry Ransom.            | 1807 George Sykes, jun.       |
|                               | 1808 Humphrey Stephenson.     |
|                               | 1808 William Sleigh.          |
|                               | 1808 Joseph Saunders.         |
|                               | 1808 John Smith, jun.         |
|                               | 1808 John Sedgwick.           |
|                               | 1809 James Sugden.            |
- S.
- |                     |
|---------------------|
| 1792 George Smith.  |
| 1792 James Stewart. |
| 1792 James Smyth.   |
| 1792 John Stephens. |

1809 Samuel Sugden.  
 1809 John Storry.  
 1809 Jervis Shaw.  
 1809 William Stones.  
 1809 James Stuart.  
 1810 Barnabas Shaw.  
 1810 John Shipman.  
 1811 William Stokes.  
 1811 John Slater.  
 1811 William Smith.  
 1811 John Scott.  
 1811 Ralph Scurran.  
 1812 Thomas Squance.  
 1812 James Smetham.  
 1812 Thomas Stead.  
 1812 Ebenezer Steward.  
 1812 William Shackleton.  
 1812 William Smith.

## T.

1791 Francis Thoresby,† 1797.  
 1792 Matthew Tobias.  
 1792 Richard Trefry.  
 1793 Joseph Telford.  
 1794 Edward Fowler.  
 1794 Edward Turner.  
 1794 Rich. Thompson,† 1802.  
 1794 William Timperly.  
 1795 William Turton.  
 1796 Andrew Taylor.  
 1796 James Townley.  
 1797 John Tozer,† 1801.  
 1797 Edward Turner.  
 1798 Isaac Turton.  
 1798 John Taylor.  
 1801 William Trampleasure.  
 1801 Zacharias Taft.  
 1802 Henry Taft.  
 1802 Edward Thompson.  
 1802 George Thompson.  
 1803 Joseph Taylor, jun.  
 1804 William Tranter.  
 1804 William Tease.  
 1804 Anthony Triffett.  
 1804 William Todd.  
 1804 William Thompson.  
 1806 William Towers, jun.  
 1806 Charles Turkington.  
 1806 Thomas Twiddy.  
 1807 John Toland,† 1812.  
 1807 William Towers.

1808 Richard Tomlinson.  
 1808 Henry Tuck.  
 1808 Thomas Talboys.  
 1808 Samuel Thornilly.  
 1808 William Toogood,† 1812.  
 1808 Thomas Thomas.  
 1809 Thomas Thompson.  
 1809 William Taylor.  
 1809 Owen Thomas.  
 1810 James Thomas.  
 1810 William Theobald.  
 1810 John Thompson.  
 1811 Jonathan Turner.  
 1811 Richard Taylor.

## V.

1795 Martin Vaughan.  
 1797 John Vipond.  
 1797 William Vipond,\* 1809.  
 1800 Thomas Vasey, jun.  
 1806 David Vipond,\* 1812.

## W.

1791 John Ward.  
 1791 Stephen Wilson.  
 1793 Benjamin Wilson.  
 1793 Francis West.  
 1793 John Williams.  
 1793 Richard Waddy.  
 1795 John Wood.  
 1796 Cuthbert Whitesides.  
 1796 William Williams.  
 1796 Zechariah Worrel.  
 1797 George White,\* 1801.  
 1797 John Walmsley.  
 1797 John White,† 1801.  
 1797 John Waters,† 1798.  
 1797 Samuel Woolmer.  
 1798 Thomas Wilton.  
 1798 William Welburne.  
 1799 John Watson, jun.\* 1811.  
 1799 Richard Wintle.  
 1800 David Waugh.  
 1800 Henry Webb,† 1801.  
 1801 John Williams.  
 1801 Maximilian Wilson.  
 1801 Robert Wheeler.  
 1801 Valentine Ward.  
 1802 Samuel Warren.  
 1802 John Wilson, jun.  
 1802 Henry Webb.



1802 James Waller.	1808 Joseph Waugh.
1803 Thomas Wade.	1808 Richard Watson.
1803 William Woodall.	1808 Thomas Waugh.
1804 Alexander Weir.	1808 James Wild.
1804 Joseph Womersley.	1808 John Williams, jun.
1804 Thomas Ward.	1809 John Waterhouse.
1804 Josiah Walker.	1810 John Worden.
1805 Jonathan Williams.	1810 William Ward.
1805 William Worth.	1810 David Williams.
1805 John Williams.	1810 Solomon Whitworth.
1805 John Wheelhouse.	1810 James Whitworth.
1805 Thomas Warren.	1810 Samuel Ward.
1805 John Walton.	1810 Robert Wilson.
1805 John Wright.	1811 Robert Wood.
1806 Edward Wilson.	1811 John Ward.
1806 Benjamin Wood.	1811 Samuel Wild.
1807 John Willes.	1811 Abraham Watmouth.
1807 John Wiggins.	1811 William Waterhouse.
1807 John Ward, jun.	1811 Joseph Walker.
1807 George Willoughby.	1811 Thomas Walker.
1807 George Warren,* 1812.	1812 Abraham Whitehouse.
1807 John Williams.	1812 Joseph Whitehead.
1808 Samuel Webb.	1812 John Ward, jun.
1808 Joseph Worrall.	
1808 George Wilson.	Y.
1808 Robert Watkins.	1793 Thomas Yates.

These names added together make 866: the number of Itinerants called out to supply the wants of the Connexion in twenty-one years. I have learned, by drawing out this List, that the most exact way to come at the knowledge of a Preacher's standing in the Connexion, would be to take particular notice when he was admitted into full connexion: as we may then be sure he had travelled four years prior to that period. Some Preachers are called out to labour as Itinerants between the Conferences, whose names do not appear on the Minutes; and some who are appointed to certain Circuits, cannot make it convenient to attend to their appointments.

## CHAPTER XVII.

*An Account of Kingswood School, near Bristol, with the Names of all the Masters.*

IN the year 1739, Mr. Wesley instituted a School at Kingswood for the Colliers' children. This is still continued, and it is supported by the subscriptions of that Society.

In the latter end of the same year, Mr. Wesley appointed Mr. John Cennick to superintend both the School and the Society. He, in a little more than twelve months, joined Mr. Whitefield, who had recently separated from Mr. Wesley. In the year 1745, he joined the Moravian Church, and died in the year 1755, having left a good report behind him. After he left, until the year 1748, it does not appear that any person of *note* was appointed to the care of that School.

The larger School was opened in the year 1748. It was designed for the children of the Methodists, and for the sons of the Itinerant Preachers. In the year 1794, it was wholly set apart for the education of the Preachers' children.

In the year 1768, Mr. Wesley published an account of the different branches of learning which were *then* taught at the School, with the rules which both Masters and Scholars *then* attended to. They are as follows:—

1. Our design is, with God's assistance, to train up children in every branch of useful learning.

2. The School contains eight Classes:

In the first Class, the children read Instructions for Children, and Lessons for Children; and begin learning to write.

In the second Class, they read the Manners of the Ancient Christians; go on in writing; learn the short English Grammar, the short Latin Grammar; read *Prælectiones Pueriles*; translate them into English, and the Instructions for Children into Latin, part of which they transcribe and repeat.

In the third Class, they read Dr. Cave's Primitive Christianity; go on in writing; perfect themselves in the English and Latin Grammar; read *Corderii Colloquia Selecta*, and *Historiæ Selectæ*; translate *Historiæ Selectæ* into English, and Lessons for Children into Latin, part of which they transcribe and repeat.

In the fourth Class, they read the Pilgrim's Progress; perfect themselves in writing; learn Dilworth's Arithmetic; read Castellio's *Kempis*, and Cornelius Nepos; translate Castellio into English, and Manners of the Ancient Christians into Latin; transcribe and repeat select portions of Moral and Sacred Poems.

In the fifth Class, they read the Life of Mr. Haliburton; perfect themselves in Arithmetic; read Select Dialogues of Erasmus, Phædrus, and Sallust; translate Erasmus into English, and Primitive Christianity into Latin; transcribe and repeat select portions of Moral and Sacred Poems.

In the sixth Class, they read the Life of Mr. De Renty, and Kennett's Roman Antiquities; they learn Randal's Geography; read Cæsar, select parts of Terence and Velleius Paterculus; translate Erasmus into English, and the Life of Mr. Haliburton into Latin; transcribe and repeat select portions of Sacred Hymns and Poems.

In the seventh Class, they read Mr. Law's Christian Perfection, and Archbishop Potter's Greek Antiquities; they learn Bengelii *Introductio ad Chronologiam*, with Marshal's Chronological Tables; read Tully's Offices, and Virgil's *Æneid*; translate Bengelius into English, and Mr. Law into Latin; learn (those who have a turn for it) to make verses, and the short Greek Grammar; read the Epistles of St. John; transcribe and repeat select portions of Milton.

In the eighth Class, they read Mr. Law's Serious Call, and Lewis's Hebrew Antiquities; they learn to make themes, and to declaim; learn Vossius's Rhetoric; read Tully's Tusculan Questions, and *Selectæ ex Ovidio, Virgilio, Horatio, Juvenale, Persio, Martiale*; perfect themselves in the Greek Grammar; read the Gospels, and six books of Homer's *Iliad*; translate Tully into English, and Mr. Law into Latin; learn the short Hebrew Grammar, and read Genesis; transcribe and repeat *Selectæ ex Virgilio, Horatio, Juvenale*.

3. It is our particular desire, that all who are educated here, may be brought up in the fear of God: and at the utmost distance, as from vice in general, so in particular from idleness and effeminacy. The children, therefore, of tender parents, have no business here; for the rules will not be broken in favour of any person whatsoever. Nor is any child received unless his parents agree, 1. That he shall observe all the Rules of the House; and, 2. That they will not take him from School, no, not a day, till they take him for good and all.

4. The general Rules of the House are these:

First, the children rise at four, winter and summer, and

spend the time till five in private: partly in reading, partly in singing, partly in self-examination or meditation, (if capable of it,) and partly in prayer. They at first use a short form, (which is varied continually,) and then pray in their own words.

Secondly, at five they all meet together. From six they work till breakfast. For, as we have no play-days, (the School being taught every day in the year but Sunday,) so neither do we allow any time for play on any day. He that **plays** when he is a child, will play when he is a man.

On fair days they work, according to their strength, in the garden; on rainy days, in the house. Some of them also learn music; and some of the larger will be employed in philosophical experiments. But particular care is taken that they never work alone, but always in the presence of a Master.

We have three Masters; one for teaching reading, and two for the languages.

Thirdly, the School begins at seven, in which languages are taught till nine, and then writing, &c. till eleven. At eleven, the children walk or work. At twelve, they dine; and then work or sing until one. They diet nearly thus:

Breakfast, milk-porridge and water-gruel, by turns: Supper, bread and butter, or cheese, and milk, by turns: Dinner, Sunday, cold roast beef. Monday, hashed meat, and apple-dumplings. Tuesday, boiled mutton. Wednesday, vegetables and dumplings. Thursday, boiled mutton or beef. Friday, vegetables and dumplings; and so in Lent. Saturday, bacon and greens, apple-dumplings.

They drink water at meals, nothing between meals. On Friday, if they choose it, they fast till three in the afternoon. Experience shews, this is so far from impairing health, that it greatly conduces to it.

Fourthly, from one to four, languages are taught, and then writing, &c. until five. At five begins the hour of private prayer. From six they walk or work until supper. A little before seven, the public service begins. At eight they go to bed, the youngest first.

Fifthly, they lodge all in one room, (now in two,) in which a lamp burns all night. Every child lies by himself. A

Master lies at each end of the room. All their beds have mattresses on them, not feather-beds.

Sixthly, on Sunday, at six, they dress and breakfast; at seven, learn hymns and poems; at nine, attend the public service; at twelve, dine and sing; at two, attend the public service; and, at four, are privately instructed.

5. The method observed in the School is this:

The first Class: Morning, at seven, read; at ten, write, until eleven; Afternoon, at one, read; at four, write, until five.

The second Class: Morning, at seven, read the *Manners of the Ancient Christians*; at eight, learn the *English Grammar*; when that is ended, the *Latin Grammar*; at ten, learn to write: Afternoon, at one, learn to construe and parse *Prælectiones Pueriles*; at four, translate into English and Latin alternately.

The third Class: Morning, at seven, read *Primitive Christianity*; at eight, repeat English and Latin Grammar alternately; at nine, learn *Corderius*; and, when that is ended, *Historiæ Selectæ*; at ten, write: Afternoon, at one, learn *Corderius*, and *Historiæ Selectæ*; at four, translate.

The fourth Class: Morning, at seven, read the *Pilgrim's Progress*; at eight, repeat the Grammar; at nine, learn *Castellio's Kempis*; and, when that is ended, *Cornelius Nepos*; at ten, write, and learn *Arithmetic*: Afternoon, at one, learn *Kempis*, and *Cornelius Nepos*; at four, translate.

The fifth Class: Morning, at seven, read *Mr. Haliburton's Life*; at eight, repeat the Grammars; at nine, learn *Erasmus*, afterwards *Phædrus*, then *Sallust*; at ten, learn *Arithmetic*: Afternoon, at one, learn *Erasmus*, *Phædrus*, *Sallust*; at four, translate.

The sixth Class: Morning, at seven, read *Mr. De Renty's Life*; at eight, repeat the Grammars; at nine, learn *Cæsar*, afterwards *Terence*, then *Velleius Paterculus*; at ten, learn *Geography*: Afternoon, at one, learn *Cæsar*, *Terence*, *Paterculus*; at three, read *Roman Antiquities*; at four, translate.

The seventh Class: Morning, at seven, read *Mr. Law's Christian Perfection*; at eight, Monday, Wednesday, and Friday, learn the *Greek Grammar*, and read the *Greek*

Testament; Tuesday, Thursday, and Saturday, learn Tully, afterwards Virgil; at ten, learn Chronology: Afternoon, at one, learn Latin and Greek alternately, as in the morning; at three, read Grecian Antiquities; at four, translate and make verses alternately.

The eighth Class: Morning, at seven, read Mr. Law's Serious Call; at eight, Monday and Thursday, Latin; Tuesday and Friday, Greek; Wednesday and Saturday, Hebrew; and so at one in the afternoons; at ten, learn Rhetoric: Afternoon, at three, read Hebrew Antiquities; at four, Monday and Thursday, translate; Tuesday and Friday, make verses; Wednesday, make a theme; Saturday, write a declamation.

All the other Classes spend Saturday afternoon in Arithmetic; and in transcribing what they learn on Sunday, and repeat on Monday morning.

The following method may be observed, by those who design to go through a course of academical learning:—

First Year.—Read Lowth's English Grammar, Latin, Greek, Hebrew, and French Grammars, Cornelius Nepos, Sallust, Cæsar, Tully's Offices, Terence, Phædrus, Æneid, Dilworth, Randal, Bengel, Vossius, Aldrich and Wallis's Logic, Langbain's Ethics, Hutchinson on the Passions, Spanheim's Introduction on the Ecclesiastical History, Puffendorff's Introduction to the History of Europe, Moral and Sacred Poems, Hebrew Pentateuch, with the notes, Greek Testament, Matt.—Acts, with the notes, Xenophon's Cyrus, Homer's Iliad, Bishop Pearson on the Creed, ten volumes of the Christian Library, Télémaque.

Second Year.—Look over the Grammars, read Velleius Paterculus, Tusculan Questions, Excerpta, Vidæ Opera, Lusus Westmonasteriensis, Chronological Tables, Euclid's Elements, Well's Tracts, Newton's Principia, Mosheim's Introduction to Church History, Usher's Annals, Burnett's History of the Reformation, Spencer's Fairy Queen, Historical Books of the Hebrew Bible, Greek Testament ad finem, *Kyrou' Avaxatıs*, Homer's Odyssey, twelve volumes of the Christian Library, Ramsay's Cyrus, Racine.

Third Year.—Look over the Grammars, Livy, Suetonius,

Tully de Finibus, Musæ Anglicanæ, Dr. Burton's Poemata, Lord Forbes's Tracts, Abridgment of Hutchinson's Works, Survey of the Wisdom of God in the Creation, Rollin's Ancient History, Hume's History of England, Neal's History of the Puritans, Milton's Poetical Works, Hebrew Bible, Job—Canticles, Greek Testament, Plato's Dialogues, Greek Epigrams, twelve volumes of the Christian Library, Pascal, Corneille.

Fourth Year.—Look over the Grammars, Tacitus, Grotii Historia Belgica, Tully de Natura Deorum, Prædium Rusticum, Carmina Quadragesimalia, Philosophical Transactions abridged, Watts's Astronomy, &c. Compendium Metaphysicæ, Watts's Ontology, Locke's Essay, Malebranche, Clarendon's History, Neal's History of New England, Antonio Solis' History of Mexico, Shakespeare, rest of the Hebrew Bible, Greek Testament, Epictetus, Marcus Antoninus, Poetæ Minores, end the Christian Library, La Faussite de les Vertues Humaines, Quesnell sur les Evangiles.

Whoever carefully goes through this course, will be a better scholar than nine in ten of the graduates at Oxford or Cambridge.

This Seminary is supported by the whole Methodist Connexion. An Annual Collection is made in every Chapel throughout the United Kingdom of Great Britain and Ireland. This has been not only sufficient for its support, but also to allow a small sum annually to assist in the education of the Preachers' daughters. The following is Mr. Wesley's Address to the Methodist Congregations, in order to excite them to support the School. It was drawn up in the year 1756:—

“ Q. What can be done to make the Methodists sensible of the excellency of Kingswood School? A. Let every Assistant read the following account of it yearly in every Congregation :

“ 1. The wisdom and love of God, have now thrust out a large number of labourers into his harvest: men who desire nothing on earth but to promote the glory of God, by saving their own souls, and those that hear them. And those to whom they minister spiritual things, are willing to minister to

them of their carnal things: so that they have food to eat, and raiment to put on, and are content therewith.

“ 2. A competent provision is likewise made for the wives of married Preachers. These also lack nothing; having a weekly allowance, over and above, for their little children: so that neither they nor their husbands need to be careful about many things, but may wait upon the Lord without distraction.

“ 3. Yet one considerable difficulty lies on those that have boys, when they grow too big to be under their mother's direction. Having no father to govern and instruct them, they are exposed to a thousand temptations. To remedy this, we have a School on purpose for them, wherein they have all the instruction they are capable of, together with all things necessary for the body.

“ 4. In whatever view we look upon this, it is one of the noblest charities that can be conceived. How reasonable is the Institution! Is it fit that the children of those who leave wife, and all that is dear, to save souls from death, should want what is needful either for soul or body? Ought not we to supply what the parent cannot, because of his labours in the Gospel? How excellent are the effects of this Institution! The Preacher, eased of this weight, can the more cheerfully go on in his labour. And, perhaps, many of these children may, hereafter, fill up the place of those that shall rest from their labours.

“ 5. But the expense of such an undertaking is very large, so that we are ill able to defray it. The best means we could think of at our Conference, to supply the deficiency, is, once a year, to desire the assistance of all those, in every place, who wish well to the work of God; who long to see sinners converted to God, and the kingdom of Christ set up in all the earth.

“ 6. All of you, who are thus minded, have an opportunity now, of shewing your love to the Gospel. Now promote, as far as in you lies, one of the noblest charities in the world. Now forward, as you are able, one of the most excellent designs that ever was set on foot in this kingdom. Do what you can to comfort the parents, who give up their all for you,



and to give their children cause to bless you. You will be no poorer for what you do on such an occasion. God is a good paymaster. And, you know, in doing this, you lend unto the Lord: in due time HE shall pay you again."

It may not be unacceptable to insert here the names of the Masters which have, at different times, presided over this Seminary; especially as some of them, and of those educated there, were afterwards conspicuous for learning, piety, and usefulness. The Masters were appointed by Mr. Wesley, during his life; and since his death, by the Conference.

Those marked thus \* obtained ordination in the Established Church.

#### FOR THE CLASSICS.

* (a) Walter Sellon,	}	From the year 1748, to the year 1760.
* (b) John Jones,		
* James Roquet,		
John Parkinson,		
* Jonas Eastwood,		
* Thomas Greaves,	-	- from 1760 to 1768.
Peter Price,	-	- from 1765 to 1768.
Joseph Benson,	-	- from 1766 to 1771.
* Isaac Twicross,	-	- from 1770 to 1772.
John Wootton,	-	- from 1771 to 1773.
Thomas Simpson, A.M.	-	- from 1771 to 1783.
Thomas M'Geary, A.M.	-	- from 1783 to 1794.
William Farrant,	-	- from 1789 to 1791.
* John Clarke, A.M.	-	- from 1794 to 1795.
* William Moore Johnson,	-	- from 1794 to 1796.
Andrew Mayer,	-	- from 1795 to 1801.
William Horner,	-	- from 1802 to 1809.
Thomas Fletcher,	-	- from 1802 to 1804.
William Wragge,	-	- from 1807.

(a) This gentleman wrote several pieces in favour of the Methodist doctrine. His Answer to Elisha Coles, on God's Sovereignty, his Arguments in favour of General Redemption, together with his Answer to Mr. Hervey's Eleven Letters, and the Church of England vindicated from the Charge of holding the Doctrine of Absolute Predestination, prove him to have been an able Minister of the New Testament.

(b) He wrote the Latin Grammar which is taught at Kingswood School.

*The following LIST of CHAPELS came too late for insertion  
in their proper place in this History.*

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*In Kent.*

Wittersham, 1808.  
Woodchurch, 1809.  
Halden, 1808.  
Hamstreet, 1809.  
Ruckinge, 1808.  
Marskam, 1809.  
Milkhouse, 1809.  
Sandhurst, 1808.

*In Wiltshire.*

Anesbury, 1807.  
Winterslow, 1810.  
Winterbourne, 1810.  
Netton, 1812.  
Newton, 1812.

*In Yorkshire.*

Ayton, 1809.  
Dale-End, 1812.  
Skelton, 1812.  
Gisborough, N. C. 1812.  
Stokesley, N. C. 1812.

*In Somersetshire.*

Dunster, 1811.  
Washford, 1811.  
Withypool, 1812.

*In Cornwall.*

Coomb, 1808.  
Grampond, 1803.  
Pentewan, 1805.  
Polgooth, 1801.  
St. Blazey, 1813.  
Trewortha, 1791.  
Tywardreath, 1805.

*In Lincolnshire.*

Burgh, 1802.  
Friskney, 1804.

*In the Isle of Wight.*

Cowes, 1804.  
Ryde, 1811.  
St. Helens, 1811.

*In Haddingtonshire.*

Haddington.